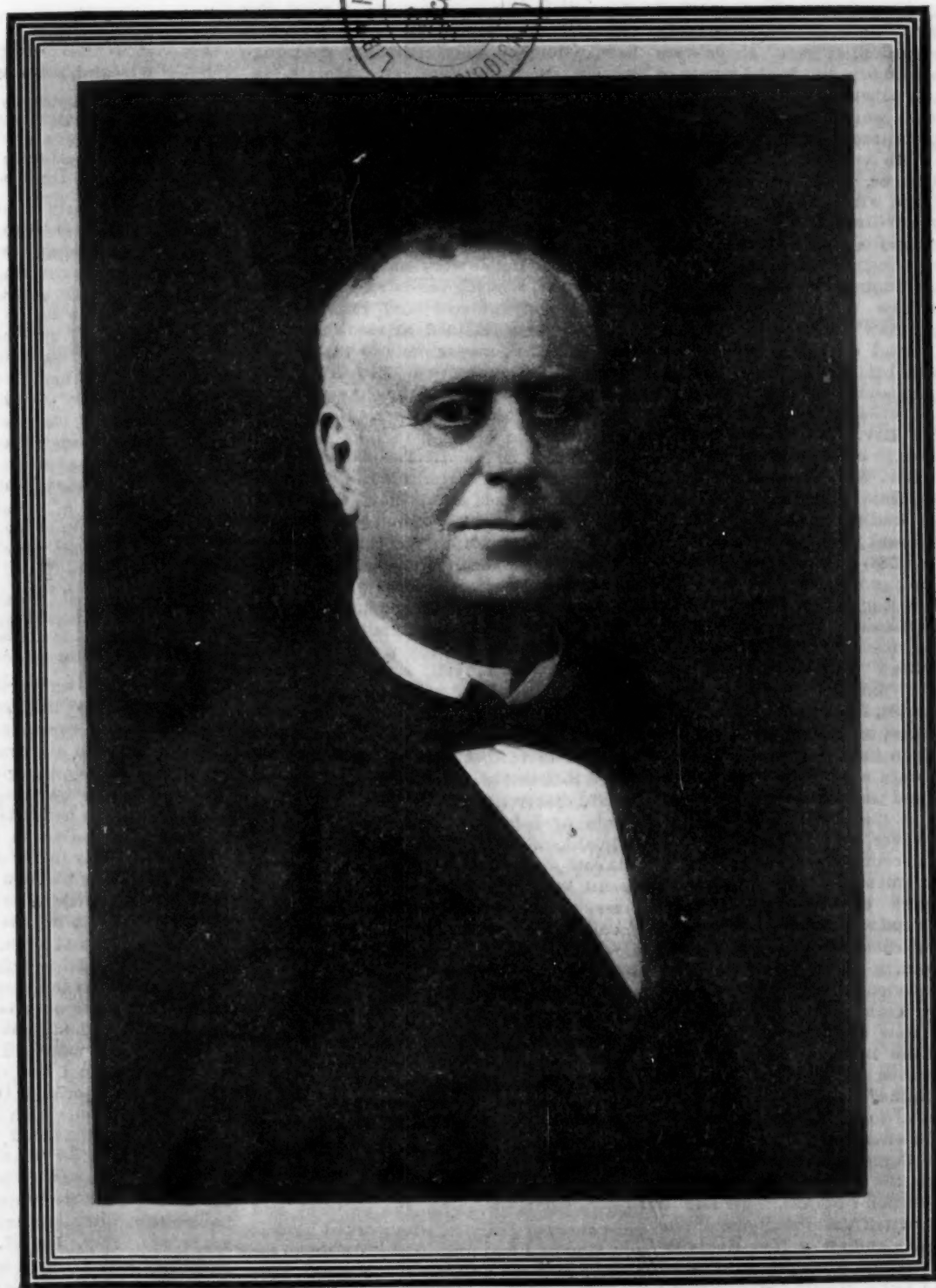


Zion's Herald

WEDNESDAY, NOVEMBER 1, 1905



PRESIDENT LUCIUS TUTTLE

Boston & Maine Railroad

The Field Secretary's Corner

I AM now on historic ground. It is a far cry from the "New Northeast" and the Aroostook to the old-time stamping-ground on which the first battles of Methodism were fought and won; but here I am on Norwich District, after a short breathing spell, traveling indeed "in the footsteps of the fathers." I came here at the urgent invitation of Dr. M. S. Kaufman, pastor of Trinity Church, Norwich, who, always a staunch supporter of the HERALD and the gospel of good reading, has given me most magnificent co-operation in my canvass, the result of which is the banner list of New England, our canvass closing with a total of 92 new names. This is convincing proof of what can be done when an honest effort is made. What Dr. Kaufman has done, any pastor may do—in like proportion, at least. He believes in the value of the paper in the homes of his people, and tells them so. He enthuses over it, and such work tells.

Norwich is an attractive city of some 27,000 population. With its lovely shaded streets and splendid parks, its elegant homes and public buildings, with the beautiful Shetucket River winding down to the sea, it indeed merits the name, "Rose of New England."

Here in this immediate vicinity is the birthplace of New England Methodism. Commencing in New York, the Methodism of America spread over the Middle and Southern States before it obtained a foothold in New England. The first Methodist preachers in this section were Rev. Cornelius Cook and Rev. William Black; the former is known to have preached in Norwalk in 1787. Rev. Wm. Black is recorded as having preached in Boston in 1784, but of this little is known, and it is probable nothing permanent resulted therefrom. The next year (1788) a society was formed at Sharon, Conn., and in 1789 a new circuit, the first in New England, was established with the name Stamford Circuit, afterward changed to Reading. To this circuit Jesse Lee and Andrew Van Nostrand were appointed, and though the latter never traveled the circuit, the former commenced his labors at once, though so great was the opposition that on the occasion of his first sermon at Norwalk not even a house could be obtained, and the dauntless itinerant had to stand in the street to deliver his message. However, he sang, prayed and preached to a decent congregation, according to his own journal. Under his tireless labors the work developed, and soon spread through the whole of southern New England, up into Massachusetts and thence into Maine, until, in 1794, the New England Conference included "that part of the State of New York east of the Hudson River and all New England," with a proviso that "if the Bishops see it is necessary, a Conference may be held in the Province of Maine." In 1800 the Conference was changed to include the District of Maine and the circuits east and north of the New York Conference. In 1804 it was made to include the "Maine, Boston, New London and Vernon Districts." In 1812 it embraced that part of Vermont "east of the Green Mountains and all of New England east of the Connecticut River." "All Lower Canada east of Lake Magog," was supplemented in 1816. In 1824 the Maine Conference was instituted, and the New England included "all New Hampshire east of the White Hills, that part of Vermont east of the Green Mountains, Rhode Island, and all Massachusetts and Connecticut east of the Connecticut River." In 1832 it included "all Massachusetts between the Green Moun-

tains and the Merrimac River, Rhode Island and Connecticut east of the Connecticut River." Jesse Lee soon made his way up into Massachusetts, and the first Conference in New England was held in Lynn, Aug. 3, 1792, with eight preachers present. Next year (1793) saw two Eastern Conferences, one at Lynn, Aug. 1, and the other at Toiland, Conn., Aug. 11. In all these Bishop Asbury presided. It is recorded of the latter that there were "ten or twelve members present," and they all were "entertained at Mr. Howard's hospitable mansion. Bishop Asbury preached from 2 Tim. 2: 24-26, and having concluded the business, departed the same day."

The next quarter of a century held stirring years. These were the last of the olden time, of knee breeches, and cocked hats, sloops, stage coaches, spinning-wheels, small fortunes, etc. Morals, religion, school and family government were severe in their precision and plainness. The schoolmaster was an absolute and often a cruel tyrant; the father of a family was an unapproachable autocrat; and the minister was held in reverence bordering on dread. Youth stood in wholesome fear of the rod, tithing man, sheriff, constable and squire. Books were few, carpets scarce, pianos rare, cooking stoves and a thousand modern conveniences and luxuries unknown. Boys inclined to reading had to borrow books; magazines and papers were comparatively unknown. ZION'S HERALD was not born till 1823, hence there was no such thing as a church paper. Under such conditions did Methodism take root and grow in New England. The obstacles to be encountered in the primitive itinerancy can hardly be realized at this distant day. The current theology was strongly entrenched in Church and State. The itinerants were denounced in pulpit and parlor, both on account of doctrine and style. Such was the poverty of the young church that at first a married minister could hardly be found, for the reason that a sufficient support could not be given. Rev. Geo. Roberts, during the whole of his labor in the New England Conference, never received over \$40 per annum, and never had more than one suit of clothes at once, being accustomed to mend his garments with his own hands, disrobing for the purpose in the woods or behind a rock. Of Rev. Billy Hibbard, another of the old-time itinerants, it is said that in twenty-nine months on the circuit he received but \$217, including his presents. When appointed to Cambridge circuit in 1799, he was destitute of means to move his family, but in the midst of his privations he was cheered by conversions and the inspiring language of his wife, who often said: "If we can do our duty to God here, and be a means of saving some souls, and get to heaven at last, all our sufferings will work together for our good." This circuit required 500 miles of travel, and 63 sermons were preached in four weeks. With no house to be obtained in all the circuit, with all the continually heaped upon the early itinerant, with the hard and unrequited labor, with the patience and good cheer of his wife, who worked hard at spinning and weaving to procure bread for herself and children in a log house that would not shed rain, Mr. Hibbard stands to represent a race of pioneers, many of whose sufferings "crop out" on earth in the rich harvest of today, but whose enviable recompense is with the Lord of Glory.

Methodism in Norwich had its birth in the preaching of Jesse Lee, June 28, 1790, about a year after the first sermon at Norwalk. He came to Norwich at the invita-

tion of Mrs. Thankful Pierce, who had heard him while visiting friends in Toiland. The advent of Mr. Lee in that place seems to have created considerable of a stir, and, in company with her friends, Mrs. Pierce went out of curiosity to hear him. She was so impressed by the spirit and doctrine of the preacher, that she invited him to come to Norwich. He accepted her invitation, and in her house the first Methodist sermon was preached. The house is still standing on the corner of W. Main and N. Thames St., but is now occupied for other purposes, the lower floor being used as a saloon, run by one Michael Murphy. Mrs. Thankful Pierce was from the beginning a staunch supporter of the early church. She died in 1821, and on her tombstone was inscribed the following:

In memory of

MRS. THANKFUL PIERCE,

Relict of Capt. Moses Pierce,

Who died, Feb. 3, 1821, aged 92.

She was a mother in Israel, and the first member of the Methodist Episcopal Church in this city, who like Lydia first heard the preachers and then received them into her house.

Among the early members were Capt. James Hyde and Solomon Williams, class-leaders. Miss Sarah Clement was one of the noble women associated with them. She was the daughter of Deacon Clement, of whom the following is related: A man named Abel Wing was accustomed to bring water for washing. One morning, approaching the house to perform his duties, he heard Mr. Clement in prayer, and, listening, heard him pray that the devil might "take wings (Wing) and fly away." Not gathering the import of the words, and fancying it referred to him, he went to Mr. Oliver Arnold, a noted and poetic wit, related his version of the matter, and asked him to compose an impromptu verse upon it. This is the result:

"Deacon Clement, he did pray

The Devil to take Wing, and fly away.

The Devil, I think, he ain't half fair,

He don't regard the deacon's prayer."

A notable name among the early members in Norwich was that of Erastus Wentworth, who was converted in the old Bean Hill Church, and afterward served as one of our earliest missionaries in China. Rev. David N. Bentley was another ardent Methodist, and to his heroic labors and sacrifice Norwich Methodism is greatly indebted. He gave liberally in the early days, at one time mortgaging his own home for security in order to contribute toward the building of the church. A bronze tablet in the vestibule of Trinity Church, and a large portrait of him and his wife hanging in the vestry, testify to the grateful appreciation in which his memory is held. He had a worthy son and successor in Rev. L. D. Bentley, who is also held in honored memory. Here again I find the names of Rev. Daniel Dorchester and Daniel Dorchester, Jr., the latter our own honored veteran, who was recommended by the quarterly conference of East Main St. Church, Dec. 28, 1846, for "license to preach," and who has since served the church with such signal ability, until his retirement several years ago. Rev. Jos. H. Phillips, a local preacher, was another useful member of the society, and during my calls I had the pleasure of meeting Mrs. Grace Aldrich, daughter of Mr. Phillips. She and her daughter Grace are also members at the present time. Rev. N. G. Lippitt has also an honored place in the annals of Norwich Methodism, and has a worthy successor in the person of his son, Mr. Costello Lippitt.

Continued on page 1408

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Municipal Ferry Opened

THE Municipal Ferry between Manhattan and Richmond, Staten Island, which may prove to be the precursor of many similar undertakings in other parts of the country, was formally opened, Oct. 25, amid much rejoicing by Staten Islanders, who feel that this achievement is the greatest boon that their borough has ever received. Tammany is claiming the credit for putting the ferry in operation, while the Republicans declare that Mayor Low and his Dock Board deserve the greater praise because they introduced the project. For the present a trifling tax is imposed upon New York that the Staten Islander may reach Manhattan in eighteen minutes instead of twenty-five or thirty, but it is hoped that soon the ferry will begin to pay its way. With Mayor McClellan in the pilot house, the new ferry boat "Manhattan," built on the most spacious and modern lines, led the other four boats of the line — the finest ferry-boat fleet in the world — from the foot of Whitehall Street across the six miles of bay to St. George, while whistles tooted and deafening cheers rang out. As the mayor declared in his address, the inauguration of this ferry service is the longest step in the direction of binding the boroughs together which has been taken since the completion of the Brooklyn Bridge.

Paris Sanitation Code Adopted

THE International Sanitary Convention, which met in Washington, D. C., recently, took a great step toward the prevention of contagious diseases by adopting the forty-nine articles of the Paris Convention of Dec. 3, 1903, with only a few modifications required by the conditions in tropical countries. This action will have the effect of extending over all the American Continent one system of quarantine and of preventive measures, and is calculated to prevent the good work that is accomplished in one State being undone by negligent methods in vogue in a neighboring country. It was also decided that the United States Pharmacopoeia should be translated

into Spanish, and generally used. Drs. Wyman, Moore, Liceaga, Ulloa, Guiteras, Rhett, Goode, and A. H. Doty were elected members of a body to be known as the International Sanitary Bureau, to hold office for three years. This Bureau will be clothed with semi-executive and judicial powers by the several governments, and will decide upon all questions relative to international sanitary arrangements.

Observations of the Sun

PROF. W. J. HUSSEY, the new head of the Department of Astronomy in Michigan University, has just returned from Egypt, whither he went to photograph the recent total eclipse of the sun. When the eclipse occurred nineteen pictures were secured, made on plates giving the sun's diameter — a scale of 4 3-10 inches. Contrary to Professor Hussey's expectations, the eclipse did not cause complete darkness. The effect, owing to the fact that the dust in the air reflected light from the region outside totality, was from six to ten times brighter than the full moon. The valuable negatives made by Professor Hussey have been sent to Lick Observatory, where they will be studied before the results obtained by the expedition are made public. Respecting the great amount of popular inquiry which has lately been pouring in upon him with regard to the sun spots, Professor Pickering of Harvard says that astronomers do not regard sun-spots as such wonderful or important phenomena as the daily papers would lead one to think. To scientists they are interesting just as cloud-forms are, but taken relatively with the other astronomical phenomena which are constantly attracting attention, the appearance of such spots is really a small matter. The spots appear in periods of about eleven years, and at present we are at the maximum of one of these periods. The spots are probably allied in some manner with magnetic storms, but apart from that seem to have small effect on the earth.

International Veterinary Congress

THE eighth International Veterinary Congress, which recently convened at Budapest, and was attended by 1,400 members from thirty countries, was welcomed and entertained by the Archduke Joseph and the Hungarian Government, and the meetings were held in the House of Parliament. Seven days were devoted to the hearing of papers and discussions on the causes, prevention and cure of diseases of animals. The chief interest of the convention centred in the question of the vaccination of cattle against tuberculosis. Studies on that subject have been carried on by several investigators in Europe,

and the consensus of opinion was that this discovery is destined to be of great practical value. The importance of the subjects discussed at the Congress is indicated by the fact that infectious and preventable diseases of animals cause in the United States losses aggregating from \$150,000,000 to \$200,000,000 a year, and upon veterinary protection from disease depends the prosperity and integrity of a vast animal industry which represents an investment of \$3,600,000,000 in this country, and produces an annual revenue of almost \$2,000,000,000. The discussions at the Congress were carried on with a dignity, seriousness and scientific spirit which showed that the veterinarians present fully appreciated the great responsibility resting upon them.

New Dinosaur Find

THE museum of the University of Wyoming, which from a paleontological standpoint is already one of the most important in the world, is to be enriched by the addition of a nearly complete skeleton of a dinosaur of a much later period of the world's geologic age than any heretofore found in that State. The "find" is in a new stratum, away from the mountains, and the animal is thought to have roamed the plain long after it began to fill by the wash from the surrounding mountains. When the huge prehistoric animal was discovered, one end of one of its bones was found exposed, and little digging was necessary to expose a part of the trunk and one of the bones of one leg of the animal. The skeleton lay in an inclined position on a slight slope of the plain. It was in the Pere group of the cretaceous formation. While it has many of the general features of the dinosaur found on higher ground, a number of the characteristics are new to scientists. Heretofore the most valuable finds in that section of Wyoming have been made at the foothills of the mountains, possibly on the edge of the sea which once occupied the Laramie plain, the animal just uncovered being found not more than twenty miles northwest of the city of Laramie and some fifteen miles from the foot of Cooper Hill, one of the peaks of the Medicine Bow Range.

Substitute for the Mariner's Compass

THE saying, "as true as the needle to the pole," as is well known to scientists, is to be interpreted with a large degree of allowance for various vagaries of the needle. In these days of iron ships the deviation of the compass has become increasingly hard to compute, and even when the sailor knows theoretically how much his needle is to be expected to swerve from the meridian in

any part of the voyage, the magnetic characteristics of the ship change with locality, and the navigator is constantly passing into regions of different intensity of the earth's magnetic attraction. Some navigators, casting about for some substitute for the capricious compass, have been experimenting of late with a swiftly rotating fly-wheel, on the principle that such a body tends to place itself with its axis always in the same direction in space. When the rate of speed amounts, to 3,000 revolutions per minute, the plane in which the ring revolves will maintain itself, it is said, constantly in one direction. An ordinary compass could then be compared at intervals with the fixed direction marked out by the wheel of the "gyroscope," and the errors of the compass "checked up." At a port such as New York it is claimed the gyroscope could be set by astronomical instruments of the greatest fineness, so as to point to the North Pole with the greatest accuracy. The device would be mounted on gimbals, and a card like a compass card placed by its side, on which zero, instead of being the magnetic north, would be this fixed line established at the port of departure. Tests carried on for two days on a German man-of-war, involving not only the sailing of most eccentric courses, but also the firing of heavy guns, seem to show that the gyroscope is not affected by changes of course or violent concussions — and, indeed, it is said that the new instrument itself exposed errors in buoys which had been set and in compass indications. The maritime world will await with interest further trials of this interesting apparatus. In the sphere of navigation improvement of instruments is to be expected, while costly mistakes by premature adoption of unreliable devices are to be avoided.

Model Penitentiary in Michigan

WHILE there must always remain a certain punitive element in prison life and discipline, modern penologists are more and more coming to the opinion that such features of prison life as needlessly wound the inmates' self respect (if they have any left) should at once be eliminated. Two of the customs that Mrs. Ballington Booth has worked hard, with some success, to have abolished are the "lockstep" and the convicts' stripes. Very advanced conditions prevail in the penitentiary at Jackson, Michigan. The wise, humane warden interviews each man on arrival, and speaks to him something in this fashion: "My dear boy, you have been sent here to be one of my family. I want you to help me to make this a model institution. You can do this by just looking after one man — govern yourself. If you have made mistakes outside, this is the place to correct them. You can be a man here — and please remember you are among friends!" At Jackson there are no armed men on the walls. The guards in the dining room and chapel remove their hats, and in the chapel they do not even carry their canes. The lockstep has been abolished, and corporal punishment is a thing of the past. Out of 800 men only ten wear striped suits (the sign of insubordination), and six of the ten are believed to be of unsound

mind. Of the 800 men 500 wear blue (as distinguished from gray), showing that they have for six months conducted themselves like gentlemen. There is no "silent system," and the men wear their hair and beards as they choose. The methods that prevail at Jackson are sharply in contrast with those employed in many of the crime-making tuberculosis factories of America which go under the name of prisons or "reformatories."

Increase in Railroad Casualties

THE Interstate Commerce Commission reports that during the twelve months ended June 30, 1905, 846 persons were killed and 13,883 were injured as the results of accidents on railroad trains. This represents an increase, as compared with the figures for 1904, of eleven killed and 4,123 injured among passengers and employees. The increase in killed was wholly among passengers, while among the employees killed there was a decrease of 106. There were 1,231 collisions and 1,535 derailments, of which 163 collisions and 168 derailments affected passenger trains. The damage to cars, engines and roadway as a result of these accidents is estimated at \$2,410,671. While the subject of regulation of railroad "rates" is up, it would be well if public attention were directed to the correction of that most detrimental of all such proportions — the rate of loss, both of life and property, through preventable and hence needless accidents.

President Roosevelt on Lynching

PRESIDENT ROOSEVELT is known to possess the courage of his convictions, and he certainly took his convictions along with him on his Southern trip. The Southerners have convictions of their own, which are by no means out of repair or mislaid, and they honored their distinguished guest for his plainness of speech, and all the more because he boldly declared — at Little Rock, Ark. — that he never says in any State or section what he would not have said in any other State or section. Mr. Roosevelt's assertion, "I am fortunate in being President of a people where you do not have to praise one State by running down any other State," was received with great applause. The President reiterated at Little Rock his oft-expressed convictions that Americans must see that there "never comes any spirit of class antagonism in this country," and that the upgrowth of any such feeling can be avoided by "remembering always to treat each man on his worth as a man." The President's most notable utterance while in the South was perhaps his bold and impassioned denunciation of lynching, uttered in reply to a long address by Governor Jeff Davis, of Arkansas, in which the latter attempted an apology for lynching. President Roosevelt admitted that the worst enemy of the negro is the negro criminal, and especially the criminal of the depraved type that has sometimes suffered lynching — for such a man commits a heinous crime against his own people, and retards their progress — but declared, amid great applause and cheers, that to avenge one heinous crime by an-

other heinous crime is to reduce the man doing it to the bestial level of the man who committed the crime. Above all men, the President insisted, officers charged with the enforcement of the law should set their faces like flint against lynching.

Military Use of Wireless Telegraphy

THE importance of wireless telegraphy for land use has been well illustrated in the Russo-Japanese war, and is being evidenced, also, in connection with the military operations carried on by German forces in Southwest Africa. Messages have been sent for 250 miles in South Africa. Wireless telegraphy, while ready to work at a moment's notice, is less likely to be observed or interfered with by the enemy than any other means of communication, quite apart from its other advantages. A special wireless telegraph corps has been established in the German army. The previous wireless telegraph battalion originally connected with the aeronautical battalion has been attached to the telegraph corps as an independent body, though it is intimately related to aeronautics in so far as captive balloons are required to suspend the sending antennae. The naval use by the various nations of wireless telegraphy is already very extensive, and is being more and more developed every year in the direction of shore station connections.

Statistics of Protestants

HERR F. KATTENBUSCH, professor of ecclesiastical history at Göttingen, has compiled statistics of Protestants throughout the world, which show that the United States contains the greatest number of Protestants, or about 66,000,000, out of a total population of some 79,000,000. The United Kingdom comes next, with about 37,000,000, out of a total of 41,500,000 inhabitants. Germany ranks third, 35,000,000 of its 56,000,000 inhabitants belonging to various branches of Protestantism. Sweden and Norway follow, with 7,500,000; Russia with 6,000,000 (found principally in Finland and the Baltic provinces); Hungary with nearly 4,000,000; Holland with 3,000,000; Denmark with 2,500,000; Switzerland with 2,000,000; France with 500,000; and Austria with 250,000. The British possessions contain about 10,000,000 Protestants, mainly in Canada, Australia, India, and South Africa; while various mission churches in other parts of the globe number about 4,000,000 Protestant adherents. The total number of Protestants is thus about 180,000,000, as compared with between 250,000,000 and 260,000,000 Roman Catholics, and some 110,000,000 members of the "Orthodox" Church.

Russians Win Civic Liberty

THE Czar, facing revolution and anarchy, yields autocratic power, and grants a constitution, appointing Count Witte head of the ministry to be formed, and pledging to the people general suffrage, freedom of conscience and speech, and union and association. The greatest revolution of the age, it is hoped, is to take place with comparative order and

peace under the promised concessions wrung from the Czar by a people fully determined to submit no longer to absolutism with its crushing restrictions, severities and barbarities. The revolution seems to be complete so far as the promises of a constitutional government are concerned. Count Witte rises to the front as the one man equal to the emergency in compulsive power upon the Czar and his unwise bureaucratic advisers, and to restrain the people from violence, anarchy, and the perpetration of the bloody scenes of the French Revolution. His recent visit to this country, and his close study of, and contact with, our free institutions, must be of inestimable value to him in shaping the new administration in Russia. This should restore peace throughout the empire. The only danger is that popular passion is so inflamed and the perception of the complete paralysis of the Government so widespread, that the masses may rush into grave excesses and demand the complete sweeping away of the existing régime throughout the empire.

THE BISHOPS IN WASHINGTON

"VIATOR."

THUS far Washington weather has given a chilly and cloudy welcome to the Bishops of the Methodist Episcopal Church. But Saturday promises warmth and sunshine and the cessation of an unpleasant drizzle.

The Bishops seem to be remarkably well and vigorous. In answer to inquiry one of them said: "We are disgracefully well." So your correspondent thought, as they filed in at the great reception vouchsafed them at the grand Foundry Church, in whose rooms the daily sessions of the Bishops' Conference are held. Of the retired Bishops, Andrews, Walden, and Mallalieu are here. Andrews at 80, Mallalieu at 78, and Walden at 74, are marvels of preservation and activity. Of the effective, Warren, Fowler, FitzGerald, Goodsell, McCabe, Cranston, Moore, Hamilton, Berry, Spellmeyer, McDowell, Wilson, Burt, and Neely are here. Of the Missionary Bishops, Thoburn is the sole representative. Bishops Goodsell and Hamilton sit side by side in the fine room decorated with palms where the conference is held. The former is not quite so stout as formerly. He could well lose some more to Bishop Hamilton, who, while well, needs more flesh to put a brake on his abnormal activity. The younger Bishops, and particularly McDowell and Wilson, begin to broaden out. In their case it is certainly not due to inactivity. The almost invariable increase of weight in presiding elders and Bishops, one of the latter claims, is due to the stimulus of constant travel and change of climate. A bystander, hearing this, said: "They are like all men who are of assured position. Like annuitants, they live long and grow stout."

The reception already spoken of was great in numbers. With two exceptions—that of the layman and Bishop Burt—the speeches were not happy. The minister who welcomed the Bishops in behalf of the ministry told a meaningless and irrelevant story of a drunken man as a prologue to an address which in other respects was fair. I learned that the Bishops are appointed to reply by some rule of seniority. This does not always secure the right man in the right place. Not less than a thousand shook hands with the Bishops, who stood in line in the great parlor of the church.

It is evident that the Mitchell case is to be

the matter of greatest interest, so far as the general public is concerned. I saw a group of reporters about the Bishops' secretary all eagerly asking, "Has anything been done about the Mitchell case?" Up to this writing it cannot be learned that a vote has been taken. President Huntington, Dean Warren of the Theological School, and Dr. Perrin, secretary of the board of trustees, went into the Bishops' session on Friday and are reported as having presented the action of the trustees in renominating Prof. Mitchell. Rumor has it that Prof. Mitchell will fail of confirmation by two votes, and that his book, "The World before Abraham," is the cause. It is said that a majority of the Bishops hold that his claim that Abraham was a myth, and that Christ did not know who was the real author of the books of Moses, cannot be reconciled with his statement that he accepts all the doctrines of the Methodist Episcopal Church. The daily press may announce the result before these words are published.

The reports of the Bishops as given in private conversation indicate a year of great prosperity. The largest numerical increase in several years, increased missionary collections, vast additions to church property, are manifest. It is said, also, that the ministry has taken on a more evangelistic type, and that the Commission on Aggressive Evangelism, led by Bishop Mallalieu, has been greatly useful as a stimulus in this direction.

One of the Bishops argued, in private conversation, that the increase of sixty thousand members this year, as well as all the other increases, disposed of the claim put forward in the last General Conference, and since, that the removal of the time limit would check the progress of the church. He declared that the good effects of the removal of the time limit were just now clearly appearing. Whatever there may be in this, the largest increases in years would seem to prove that the removal has done no harm. Your correspondent could not obtain any settled or united opinion that the changes are more frequent, or the appointments more difficult to make, than before the time limit was removed. On this point the opinions given seemed to be colored by the stand taken by the individual Bishops four years ago or more.

Much disappointment was reported among the ministers that some of the Bishops, contrary to rule, were not to be available for Sunday service in Washington, but had made engagements to be elsewhere. The demands for service were so great, and the Bishops so few, that the absence of two or three elsewhere on Sunday was keenly felt. This is the only time when the ministers appoint the Bishops. The Bishops agree to make no engagements, but to put themselves at the disposal of the local committee, which, of course, feels that the Bishops ought to take the medicine they give. But those who went elsewhere pleaded greater exigency than in any church in Washington—not a sufficient plea in the face of the vote that they would place themselves at the disposal of the local committee.

Some of the Bishops are whizzed to the Bishops' Conference in automobiles, which seem to abound here and to rejoice in the miles of asphalt pavement. Dr. Davidson invited the board to visit the grounds and buildings of the American University, and promised to get them there in automobiles in fifteen minutes and return them in fifteen more. If I might judge by the comments of one or two of the Bishops who came out of their room talking about it, more would have gone if less speed had been promised.

The Bishops have been invited to visit

the President on Tuesday, Oct. 31. He is expected to arrive by sea on the night before. It is probable that an address will be made by the Bishops congratulating the President on his work as a peacemaker. Of this your readers shall have an account next week.

It seems to be true that Bishop Cranston is to be married about the middle of November. The marriage of his daughters leaves him nearly alone. The Cincinnati lady who is to be his wife is reported to be all that could be desired for the aid of the private and official influence of her coming husband. Washington will give her a warm welcome for her husband's sake and her own.

Washington, Oct. 27.

The Evangelistic Outlook

STATIONED METHODIST MINISTER.

A PESSIMISTIC conviction has impressed itself upon many earnest souls of the church concerning the fitness of her widely-advertised "aggressive evangelism" to meet adequately the religious temper of the times. This feeling is not the result of a chronic tendency to criticize, but of genuine concern lest the present golden opportunity be lost. Moreover, it is not a resentful mood, nor does it doubt in the least the deep sincerity of the leaders of the movement, but it does insist that the demand is imperative for a Hezekiah to appear with his stern "Nehushtan," and break up for the junk pile a great deal of idolatrous evangelistic brass.

He must indeed be spiritually stupid who does not perceive the present hush of the world before Jehovah. The mighty spiritual upheavals across the water, the sporadic manifestations of power in our midst, to say nothing of the ethical searchlight turned upon corruption in the business world, have called the church to the very centre of the world's stage, and if she fails in her opportunity, she has but herself to blame. Nor is she unconscious of her call, but has responded with a more profound passion for service than the younger generation has before known. Last year's revelations were prophetic, and hopeful anticipation characterized the summer months; but now that the crucial moment for moving forward has arrived, many are halting, not through lack of desire, but because they doubt the accuracy of the solution which the church is offering for the most delicate problem she has ever faced.

The advance has begun, mainly under the leadership of professional evangelists, many of whom, alas! are among the very ones who brought evangelism into disrepute years ago. After a careful and at first sympathetic study, the conclusion forces itself that for the most part they have not profited by their long vacation, but that their methods and appeals are only a pitiful burlesque upon the soul's demand for reality. How often earnest men, both Christians and unconverted, go to these meetings seeking bread, and are turned away empty and disgusted. One thing is sure: The religious problem of today will never be solved by an imitation of the past. As well might Spartan valor with sword and shield be expected to face the modern cannon as it belches forth death and destruction. No more can it be solved by demanding of men intellectual dishonesty through any particular view of inspiration in regard to the Bible. The "lid to lid" figure ought to be dropped by evangelists, for whatever the belief of the individual upon the subject, filial relations with the self-revealing God are still possible, and the Holy Spirit may be safely trusted to

Continued on page 1405

THE MISUNDERSTOOD JESUS

IT has been said of Henrik Ibsen that he had "an almost passionate desire to be understood." It may be said with reverence of the Lord Jesus Christ that He had an intense desire to be understood by His immediate disciples and by all His followers. Yet Jesus was the most misunderstood man of His day, and the real tragedy of His career was not that He died, but that He died misunderstood, without appreciation except by a few and without a following except within a narrow circle. Jesus Christ today, after all these centuries of attempted interpretation of His person and doctrine, is not wholly understood. It is, of course, a part of His very greatness that much of His majesty escapes beyond the clutch of human imagination or thought, but for the great portion of the misinterpretation of the Christ which is due to human prejudice, ignorance or lazy ineptitude, only regret can be felt and only censure may be proffered.

SURVIVAL OF THE FITTEST

HOW often it seems as if it were not the fittest among men who survive, but the unfittest. The lofty souls, the skilled and consecrated workers, doing an inestimable service for their fellowmen, the very ones whose place in the world seems hardest to fill, are called away, and the incompetent, the selfish, the burdensome, are left to round out lives that, so far as human judgment can see, are needless to the economy of God's universe. Again and again we are tempted to cry out: "Why, O Lord, hast Thou left these, and taken our noblest and best? Why must the unfit survive, and the fit perish?"

But how blind and foolish is such complaining, with vision and judgment limited to the present life! What reason have we for assuming that the fittest do not survive in a nobler sense and for grander uses than this life and this earth can furnish? Why not believe that every great, helpful soul, called in the prime of its powers from its present task and environment, is called only because it has proved its fitness and readiness for sublimer and more needful work going on somewhere in God's immeasurable universe? Why not raise thankful eyes to heaven because to some wavering battlefield, where tremendous issues depend upon victory or defeat for God's cause, there has come a new captain, whose mighty arm and indomitable soul will win the day for Eternal Righteousness?

Perhaps this world of ours does not need so sorely as some other part of God's great moral universe the mighty men-at-arms who begin their service here, and in God's good time are transferred to more stirring fields. We are most blindly selfish if we think that because they do not survive to help us here, they are lost to the service of God. How much more rational, as well as inspiring, to feel that, since they are God's immortals, they are called from earth, not to be retired, removed from service, but, in the splendid strength of their developed manhood and womanhood, to be promoted to some arena of service where their proved and perfected powers will be of infinitely greater utility

than they have ever been before.

Does not this way of interpreting the so frequent mission of death among the great and loved and promising ones of earth put a new meaning into the translation of our shining ones? May it not bring us joy instead of mourning, hope instead of despair, faith instead of bewildered questioning? Surely, if the Lord calls an immortal and progressive soul, He calls it up higher. Surely, if He wants a noble, consecrated spirit somewhere else, He wants it there for something. He calls it because He needs it. He calls it in accordance with the spiritual operation of the great law of the survival of the fittest. He does not call it hence to submerge it even in eternal peace. He calls it that He may exalt it to sublimer service.

DANGER OF THE MORAL DERELICT

ONE of the most recent applications of the method of wireless telegraphy has been in the line of hunting down derelicts. The task of searching for such waifs of the waves has hitherto been like hunting for a needle in a haystack. In former years the chances of finding a wandering water-logged barque, even though frequently sighted by incoming vessels, were enormously against a pursuing boat. The task of removing these floating dangers to navigation has been compared to the weeding of a garden rather than the clearing of the forest. Many derelicts disappear after a few days, and the average "life" of one is said to be about thirty days. Yet new derelicts are constantly appearing to take the place of the old, and though what has been written in romantic vein about "moldering galleons" and "caravels found floating in the Sargossa Sea" is mainly moonshine, the menace of lumber schooners, many of them Norwegian, that drift crewless and chartless across the great steamship lanes, is not a negligible quantity in marine calculations. Between 1887 and 1902 there were recorded 106 collisions with derelicts — 12 resulting in the loss of the vessel, 54 in serious injuries and 18 in slight injuries. There has been much discussion of the proper way to deal with the problem of derelicts. If explosives are applied injudiciously, two or more obstructions are liable to be left where only one floated before. It took five explosions to disintegrate a Maine built boat that was recently destroyed. The average derelict stealthily avoids pursuit, and offers, when cornered, stubborn resistance to disintegrating forces.

The danger of the moral derelict now is far greater than that presented by the water-logged craft that drift at the mercy of the currents of the Atlantic. Many a man is adrift in the world without chart, without motive power, without hope, without heavenly direction. The marine derelict has in poetry or allegory been characterized as irresponsible, erratic or helpless — and just those qualities are characteristic of the moral derelict. The purposelessness of the lives of multitudes of people who seem busy, yet are busy about mere nothings, is appalling. The number of persons who as far as any definite controlling religious belief is concerned are absolutely

wanting and witless, is legion. More people than is generally thought are utterly unprovided with any moral principles. The result is, that the voyage of life becomes for such a haphazard, go as-you-please drive or drift, with no port in sight or even in imagination, while angry seas sweep the doomed craft along upon a rayless and restless ocean.

This menace of the moral derelict is a danger both to the man himself and to society. It is very apparent to all that the course which many men are taking is sure sooner or later to effect their own complete ruin, in purse, character and reputation. The devotee of vice, hall-marked with sin, advertises to all who meet him the fact that he is rushing headlong toward a judgment day. The crazed gambler, the crooked "grafter," the besotted drunkard, the unscrupulous politician, are all driving derelicts whose end is inevitable destruction. The same thing is true, though less evident, respecting the proud Pharisees, the sleek Sadducees, the lazy Laodiceans, the whited sepulchres of human greed and extortion, that, cunning enough in "laying a course" for the purposes of power-seeking or money-making, are as truly adrift as any homeless drunkard or roving tramp.

The moral derelict is a serious menace to society. Many a fine ship on the ocean has gone down because it struck, perhaps of a dark night, a chill iceberg, or a half-sunken schooner or brig. The moral derelict, whether his nature be that of the cold, glittering Pharisaic hypocrite or the besotted, sin-besmeared profligate, gets in the way of the progress of society, and becomes an occasion of stumbling and perhaps of utter disaster to many a better nature that collides against him. It is coming gradually to be understood that the world's East Ends condition its West Ends, that the slums make or mar the Back Bays, that fever in the tenement, whether typhoid or spiritual contagion, lays the hand of death upon the petted darling of Fortune, seemingly secure in a selfish seclusion of gay, godless, unsympathetic life. It is an old law, in its operation fresh as yesterday's murder or last night's fire, that if one member of society suffer, all the members suffer with it. The depraved individual tends to make society depraved; the loosened brick in the moral bulwarks of the community tends to bring the whole rampart down in ruin. When society grows wiser it will understand these things, and, taking just the opposite course from the government vessel which goes out to destroy the derelicts on the seas of Time, will reach out to save the wanderers, both for their own sake and for the salvation of the State, and most of all for Jesus Christ's sake, who came from heaven that the lost might be found and the wanderers won back to God.

"Can the Gulf be Bridged?"

THE gulf between labor and capital, especially in industrial lines, not only can be bridged, but must and will be, when the spirit of Jesus Christ dominates both employer and employed. When that day comes — and it is already in its dawning — there will be no gulf to be bridged. As an illustration of that glad fact, special attention is invited to the very significant contribution on another page entitled, "Presi-

dent Tuttle and his Men." It is shown that between the great corporation of the Boston & Maine Railroad and its employees, for many years, there has existed mutual confidence, peace and hearty co operation. As one fact, worked out and tested for many years, is worth a thousand theories, it is particularly important to note the spirit and methods which have secured such noble ends. We are much gratified in being able to present so valuable and encouraging a contribution to the discussion of this pressing problem.

Collective Heroism

NO nobler act of collective heroism has ever been recorded in the annals of navigation, whether of the Great Lakes or of the ocean, than occurred in a recent October storm when eight self-sacrificing men and one woman went down in the wreck of the schooner "Minnedosa" on Lake Huron. The huge waves began to batter to pieces the wooden craft. Timbers snapped and the bulwarks were smashed. Ahead the steel steamer "Westmount" was rolling and pitching, making what weather it could. Behind the "Westmount" trailed the "Melrose," a weaker vessel than the "Minnedosa," and faring worse. All on board the latter were sure that it would founder. Why should they take the "Melrose" down with them? Perhaps if it were freed from the drag of the "Minnedosa" the "Melrose" could be saved. By order of the captain of the former the posts to which the towline was made fast were cut. A few moments later the "Minnedosa" lurched, and foundered. Curiously enough, the name of the heroic captain was Jack Phillips—recalling the Christian hero of the battle of Santiago. Such splendid heroism gives one new confidence in the moral possibilities of humanity. But the inhumane practice of towing several barges in the squally season of the year, thus, from motives of pure greed, needlessly imperiling precious lives, should be severely condemned.

Only a Dog for a Pilot

THE steamer "Teutonic," on its recent voyage to New York, sighted a sailing vessel in mid-ocean deserted by her crew, but with sails set and proceeding with fair speed toward the shore of North America. The barque's wheel was lashed, and her course was steadily southwest. From the masthead a distress signal was flying. One living thing was seen on the lonely vessel by the "Teutonic's" crew—and that was a black dog. Adrift on the mighty, treacherous ocean, with only a dog for a pilot! And yet the case of that barque was safe and happy compared with the career of the chartless, Bibleless, faithless, hopeless unbeliever who is swept along over life's dark ocean with only a "resolution" or a moral maxim or two to move on his conscience or to serve as the pilot of his progress.

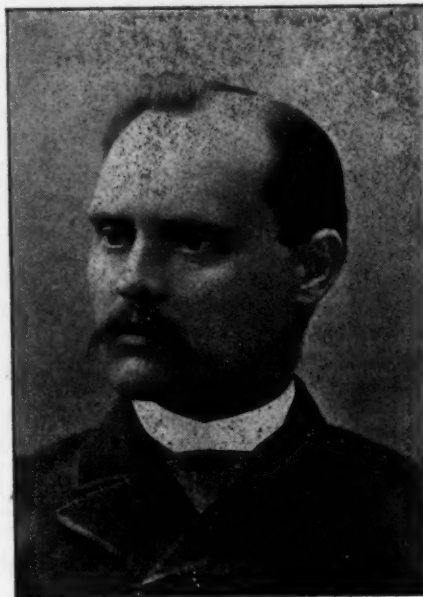
Something that is Worth Saving

IN the course of her address on the prison work of the Volunteers of America, delivered in Tremont Temple, Oct. 22, Mrs. Ballington Booth said: "In all these lives we can, if we will, see something that is worth the saving, and which can be saved if only the influence of love is brought to bear." Something in every one worth saving—that is the right view for the Christian worker to take of the masses of men about him. Let him individualize those masses; let them appear to him—as when the Master of old looked upon the surging crowds of Galilee—as not so much

lumped, gross humanity as particularized items of crying need, each man an interrogation-point, a walking problem, an appealing personality, an actual sinner and a potential saint. In every individual there are latent possibilities of moral development; in each there is some value worth saving. God has no outcasts as such, for if a man is reprobate he casts himself out from the circle of grace and glory. That Jesus can save to the uttermost is a clause of the Christian's creed that never can be omitted or demitted from the living liturgies of the church. If you believe in God, believe also in man, originally created to be a little god, a maker in miniature, who has through sin unmade himself, but whose broken life may now be remade through grace. There is in every one, however unlovely, foolish, or disappointing, something worth saving. Go in the Master's name and in the Master's power, and save it!

Death of Rev. W. T. Boultenhouse

ON Wednesday, Oct. 25, at the parsonage in Exeter, N. H., Rev. William Temple Boultenhouse, of the New Hampshire Conference, passed away. Rev. Dr. Daniel Steele, of Milton, who had for many years known this faithful minister, sends the following facts and estimate of his life and work: "He was born in Sackville, N. B., in 1858. At the age of twenty he came to Boston and worked in carpentry.



THE LATE REV. W. T. BOULTENHOUSE

Very soon, under the pastorate of the late Rev. Dr. Wm. McDonald, in the Howard Avenue Church, he was thoroughly converted. Realizing a call to preach, he studied theology in Drew Theological Seminary and in Boston University, receiving his diploma from the latter school in 1893. His first ministerial work was as a supply two years in Brookline, N. H., where he married Miss Cora Cleveland. His subsequent appointments were Fitzwilliam, Warren, Methuen (Mass.), and Exeter. His preaching was characterized by earnestness, unction, and the purpose and expectation of immediate results. In this he was not disappointed, for believers were quickened and sanctified, and sinners were convicted and converted. His sermons were of the primitive Methodist type, evangelistic rather than literary, a means and not an end. He had no sympathy with that liberalism, falsely so-called, which is chilling and paralyzing modern Methodism. He preached the Scriptural doctrines of sin and salvation as formulated by Wesley. The text of his last sermon was: "This is

the will of God, even your sanctification. After many months of great suffering from Bright's disease, this man of God triumphantly entered into his heavenly rest. We cannot understand why the Lord of the harvest should at midday call away so faithful a reaper. 'We walk by faith, not by sight.'"

Funeral services were held at the church in Exeter, Oct. 28, in charge of Presiding Elder Sanderson, assisted by Revs. J. W. Adams, Otis Cole, E. S. Tasker, J. P. West, and Mr. Fay, pastor of the Congregational Church in Brentwood. Four of the resident clergy served as pall-bearers. Burial was at Methuen.

How To Do It

THE editor is in receipt of this wholly voluntary communication from Rev. Dr. M. S. Kaufman, of Trinity Church, Norwich, Conn.:

"I have just finished a week's canvass for the HERALD with Rev. F. H. Morgan, field secretary. He is admirably adapted to the work. The Wesleyan Association is to be congratulated upon securing such a valuable man. He is certainly rendering a service for our organ of New England Methodism which can scarcely be overestimated. His years of experience as missionary at Singapore and his intense appreciation of mission work impart an interest and impressiveness to his sermons and addresses that cannot fail to do much good wherever he speaks. Our people were greatly pleased with his public ministrations and enjoyed him socially. It was a pleasure to me to accompany him into the homes of the parish. The generous offer and easy terms of payment for such a splendid variety of pure, wholesome, elevating literature as appears in the HERALD, readily appealed to the good judgment of Norwich Methodists, and they availed themselves of this most favorable opportunity. I heartily agree with the lamented Frederic Lawrence Knowles that, next to prayer, good reading is the best of all the means of grace. Appreciating this fact makes it a joy to put the HERALD into as many homes as practicable. We send you 92 new subscriptions, which, with the 28 former ones, makes 120 for Trinity. That these HERALDs will greatly help me in my work here I have no question."

PERSONALS

—Rev. Dr. C. M. Coburn becomes pastor of Ravenswood Church, Chicago.

—Rev. Dr. E. L. Park, late professor in Gammon School of Theology, becomes pastor of our church in Siloam Springs, Ark.

—Dr. Joseph B. Hingeley, secretary of the General Conference, has been appointed corresponding secretary of the superannuate fund of the Northern Minnesota Conference. He is engaged in raising \$50,000 for a permanent fund.

—Senator Albert J. Beveridge has received word from the publishers of his new book, "The Young Man and the World," that it has reached its second edition. The Senator's latest production is about to be printed in both French and German.

—The tract on "Personal Evangelism," written by Dr. Edwin H. Hughes, president of DePauw University, has been translated into Spanish by Rev. Dr. John W. Butler, superintendent of Methodist missionary work in Mexico, and the same is being used among the Mexicans.

—Grief has been added to grief in the case of Rev. and Mrs. J. O. Denning, of Muzaffarpur, India, who are now in the United States. Mrs. Denning reached New York, Oct. 8, 1904, bringing with her their two sons, Afton and Gilbert. Her trip was necessitated by the cause of Gilbert's long-continued suffering from fever. The elder son, Afton, was taken seriously ill, Feb. 9,

last, with enlarged spleen. Gilbert died on March 16, at Pataskala, Ohio, just a month before Mr. Denning, who was returning to the United States by authority of the Board of Managers of the Missionary Society, reached New York. Afton's illness continued on through the months. Two operations were undergone, one for appendicitis, and later one for the enlargement of the spleen. Mr. Denning, himself, went through a siege of illness at Wesley Hospital in Chicago, and finally, on Oct. 24, Afton died at Lake Bluff, Ill. He was buried beside Gilbert at Pataskala, Ohio, Oct. 26. Friends of Mr. and Mrs. Denning who wish to communicate with them, can address them at Pataskala.

— That excellent evangelist, Rev. Ralph Gillam, is holding special services in Barre, Vt., with encouraging results.

— We are gratified to learn from Secretary Thirkield that the Freedmen's Aid collections in the Annual Conferences for this cause show an increase over last year.

— Mrs. Dr. L. M. Dunton has had unusual success as financial agent of Claflin University. Recently \$6,000 was secured by her from a friend at Los Angeles for the new boys' dormitory at Claflin.

— Rev. William Fielder, of Minneapolis, has been elected president of Fort Worth University, Fort Worth, Tex. Dr. Fielder recently closed a six-year term as presiding elder of Minneapolis District, with an unusually successful record.

— Rev. B. W. Hutchinson, D. D., has just been transferred from the Genesee to the Pittsburg Conference and stationed at Jefferson Ave. Church, Washington, Pa., a fine town of 25,000 inhabitants and the seat of Washington and Jefferson College. The pastorate opens very happily.

— A splendid likeness of the late Bishop W. X. Ninde, the first resident Bishop of our church in Kansas, has been presented by the members of his family to the First Church, Topeka, Kansas. The presentation was made through Mr. T. B. Sweet, and the church expresses great satisfaction at being thus remembered.

— Judge George G. Reynolds, of Brooklyn, is greatly afflicted in the death of his only son, Frank Reynolds. A graduate of Wesleyan University and of Columbia Law School, he became a partner with his father, and later under the present bankruptcy law one of the referees for the Eastern District of New York. He was an able and most worthy man.

— An interesting incident of President Roosevelt's Southern trip was his meeting with Mrs. Jackson, widow of "Stonewall" Jackson, at Charlotte, N. C., whose hand he grasped, and whom he expressed great pleasure in meeting. The President complimented Mrs. Jackson on the development of her grandson, Jack Christian, who is now by the President's appointment a cadet at West Point. The President has now on his staff grandsons of General Grant and of General Lee.

— Oct. 27, William Perry Eveland, Ph. D., was inaugurated president of Williamsport (Pa.) Dickinson Seminary, succeeding the late Edward J. Gray. Greetings were brought by Presidents L. L. Sprague, of Wyoming Seminary, Frank Moore, of Pennington Seminary, Elmer E. Cross, of Dover Conference Academy, and Headmaster A. M. Hutchison, of Dickinson College Preparatory School. Formal addresses were made by Dean Morgan, of Dickinson College, and Chancellor Day, of Syracuse University. Following the presentation of the keys by Hon. Thomas Bradley, of Philadelphia, president of the board of directors, President Eveland read his inaugural paper on

the status and function of the Conference Seminary. The exercises closed with a banquet, at which \$5,000 were raised, \$2,000 being the gift of Mr. Bradley.

— President F. H. Knight, of New Orleans University, leaves this week for New Orleans.

— Rev. F. K. Stratton, D. D., Conference evangelist, has returned from Springfield with a gratifying report. After a week's service in New Hampshire he begins meetings, Nov. 12, at Woonsocket, R. I.

— Rev. Dr. M. M. Parkhurst, of Evanston, Ill., is engaged to supply First Church, Rochester, N. Y., for four months or longer because of the illness of Dr. Don S. Colt, who has gone with his family to Baltimore for the winter.

— Mrs. Caroline W. Wilkins, wife of Rev. Richard M. Wilkins, of Franklin Church, Brockton, died on Saturday after months of illness. The funeral service was held at the church Monday morning. The body was carried to Brooksville, Me., for interment. A memoir of this excellent woman will soon be published.

— The appointment of Rev. Edward Lyman Mills, of Upton, to St. John's Church, South Boston, will meet with general approval. Mr. Mills is one of our most promising young ministers, a good preacher and an indefatigable pastor.

— Rev. Albert Parker Fitch, pastor of Mt. Vernon Congregational Church, Boston, will preach at the Boston Preachers' Meeting next Monday. Mrs. Bertha Cushing Child has kindly consented to sing one or two selections. The public is cordially invited to this service.

— We are gratified to announce that Bishop Vincent is to hold a series of interdenominational services at Fitchburg, beginning Nov. 5 and concluding Nov. 12. There will be afternoon week day services at 4:30 and evenings at 7:30. A very gracious union spirit prevails, and the entire community is expressing much interest in the approaching services.

— Rev. L. B. Bates, D. D., attended the Burlington District Institute, held at Brandon, Vt., Oct. 22 to 24, delivering three addresses on the subject of revivals. Dr. Bates represents the preachers of the district as in a hearty evangelistic spirit. He also addressed the Epworth League convention of the Burlington District held the same week at Middlebury, on the same subject.

— The will of the late Mrs. Susan E. Reed, of Nashua, N. H., probated last week, contained, among others, the following bequests: Main Street M. E. Church, \$1,000; King's Daughters of Main Street M. E. Church, \$300; Ladies' Social Circle of Main Street M. E. Church, \$100; Senior Sunday school of same church, \$100; Junior Sunday school, \$50; auxiliary of Woman's Foreign Missionary Society of Main Street M. E. Church, \$100; auxiliary of Woman's Home Missionary Society of same church, \$100; choir of church, \$50; Mercy and Help department of Epworth League, \$100; Junior League, \$50; Young Women's Christian Association, \$500; Young Men's Christian Association, \$100; Protestant Home for Aged Women, \$200.

Presiding Bishops New England Conferences

[By telegraph.]

Conference	Place	Time	Bishop
N. E. Southern	Newport	March 28	Cranston
New England	Malden	April 11	Moore
New Hampshire	Lawrence	" 11	Hamilton
Vermont	Morrisville	" 18	Hamilton
Maine	Portland	" 18	Moore
East Maine	Vinal Haven	" 25	Moore

BRIEFLETS

A telegram received from Washington, as we go to press on Tuesday noon, states: "Action on Professor Mitchell's case confidential until trustees of Boston University receive it." A telegram from an interested party in Washington states: "Action of Bishops probably adverse to Mitchell."

Report comes from the General Executive meeting of the Woman's Foreign Missionary Society, in session in New York city, that the sum raised the past year is \$548,026 75 — an increase of \$13,986.58.

One of the most successful of our ministers writes: "When the best part of the church, intellectually, can be infused with evangelistic zeal, this country will be swept for Christ. Until then — never."

Meeting Rev. Dr. C. M. Melden, of Mathewson St. Church, Providence, last week, he informed us that all the Methodist churches of his city were holding group meetings, with excellent results.

He who would be a scatterer of good seed should realize that it costs something to collect it. Every sower must first establish some kind of a granary.

Study the problems of the day. There never was a time when more perplexing questions were up for decision; and the average person's snap judgment about them is worse than worthless.

We have already called attention to the reproach resting upon the New England Conference for its failure to raise, even approximately, its share of the money for the expenses of the last General Conference. It is responsible for at least ten per cent. of the existing deficiency of over \$10,000, and it should be the first duty of all our pastors whose churches failed to send the proper amount at the proper time, to see that the matter is no longer neglected. Letters are being sent out this week to all pastors of the churches where the apportionment was not paid, stating plainly the facts and asking for a prompt response. We hope that the request will be heeded and our Conference placed in a position where we can truthfully say that we have done our full share in bearing this burden.

In his trenchant little volume just issued by the Everett Press of this city on "The Saloon Problem and Social Reform," Dr. John Marshall Barker, professor of sociology in the School of Theology of Boston University, argues cogently in favor of the coordinating power of intelligent Christian leadership in temperance work. The essential social factors in the solution of the saloon problem he finds to be the federation of churches, organization, public sentiment building, legislation and law enforcement. The relative importance of each factor depends upon time and circumstances. It is the province of the Christian leader, whether pastor or layman, to coordinate and render effective these various factors, all of which are involved in the equation of social reform. When Christian people of all names, sinking petty differences, learn to "get together" for reform work, vast social changes for the better will at once be found resulting.

Christ the One Master

DR. W. N. CLARKE, professor of Christian theology in Colgate University, Hamilton, N. Y., has come to be generally recognized as one of our strongest thinkers, clearest writers, finest scholars, and most fearless, independent investigators. These traits were stamped upon the "Outline of Christian Theology," which he sent forth about ten years ago, and which speedily took rank as the best of its class for simplicity, spirituality, and stimulating power. Great numbers of our foremost ministers have freely expressed their deep indebtedness to it, and we remember hearing the late beloved Dr. Wm. R. Clark speak of it in the very highest terms. The author's other books, since issued — "A Study of Christian Missions," "Can I Believe in God the Father?" and "What shall We Think of Christianity?" — have but served to increase the admiration of the Christian public for his noble optimism, religious enthusiasm, and excellent mental poise. We question if there has been any more devout, illuminating, helpful writer in theology given to the Christian Church of the present day than Prof. W. N. Clarke.

Our previous impressions of this sort have been much emphasized by a careful perusal of the just issued volume noted below. It consists of certain lectures given this year before the Divinity School of Yale University, and the motto attached, "For the greater glory of God through the holy writings," is, we are sure, well justified. We know of no book published this fall which it will better pay our ministers to read. They will not all of them agree with all it says — it is too radical to suit some — but it will set to thinking, and on what seem to us, in the main, right lines, those lines which more and more are commending themselves to the best balanced minds — minds neither in hopeless bondage to an outworn past, nor so carried away with mere novelty as to have cut away from the moorings of eternal truth.

The book is for popular quite as much as for professional perusal, being intended indeed to serve as a help toward the right using of the Bible in present conditions, whether by students, preachers, or people. Dr. Clarke explains it in the preface, as follows:

"There is a widespread impression that modern studies upon the Bible tend to diminish, or even to destroy, its value for the purposes of theology and religion. Against this impression these lectures utter a protest and offer reasons. The Bible continues to be the unspeakably precious treasure of Christendom, and will retain its place and power as the manual of Christianity and the book of God for men. But its place and power must be preserved through perfectly frank recognition of the facts concerning it, and use of it for exactly what it is. Modern study shows it to be in some important respects a different book from what it has been thought to be, and it is necessary that we learn to use it in a manner that corresponds to its character thus ascertained. Out of unbelief or fear concerning the future of the Bible, we must come to a living confidence in the abiding value of our holy book, and to the practice of using it in the new manner which our new understanding of it requires. The road leads forward; return to old methods is impossible, and devotion to new methods that are now open to us is full of hope."

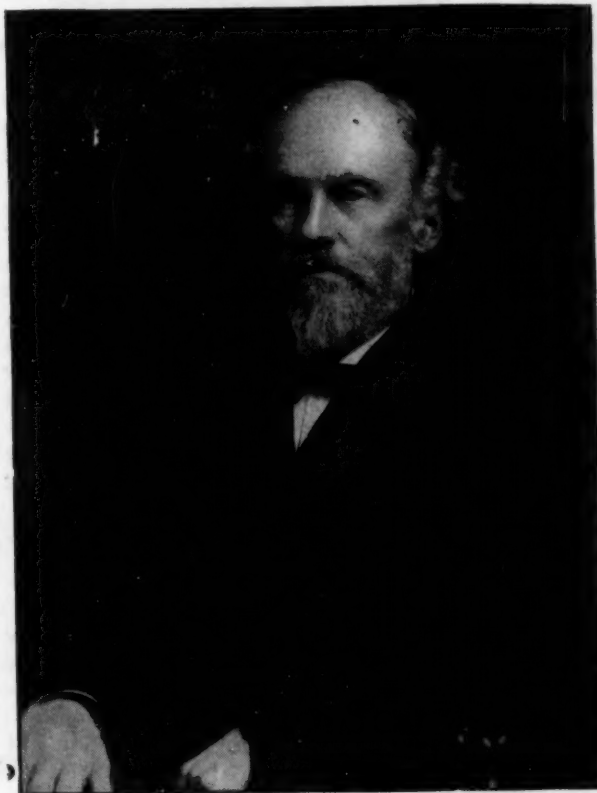
The author's main theorem is that the Christian element in the Scriptures is the indispensable and formative element in Christian theology, and is the only element in the Scriptures which Christian theology is either required or permitted to receive as contributing to its substance. Theology, he

contends, has greatly suffered, and is suffering heavily to this day, from the consequence of treating the Bible as equal throughout for theological purposes. The Old Testament has had far more than its proper share of influence; and, in the New, the words of Jesus have not been prized above those of His disciples. Theology has been burdened with a mass of material which it ought not to be required to carry, and with difficulties, such as the vindication of the entire self-consistency of the book, which it cannot meet, and which has made honest interpretation impossible. The proof-text method of Bible study has done great harm. More has been read into the Scriptures than has been read out of them. The old way of using the Bible as though it were a single book, homogeneous throughout and of equal authority in all its

Here, then, is the test. If any proposed doctrine contradicts the large meaning and spirit of Christ, Christian theology must have none of it. Nothing may rank with that which Christ has already given except that which belongs with it by true affinity. It matters not that it may have come from within the Bible itself. Discrimination must be constantly, carefully, made. Indeed, we already make it practically, all of us. That which to us is the real Scripture, which finds us and appeals to us and commends itself to our inmost spiritual perceptions is, after all, but a small part of the total contents of the little library of miscellaneous pamphlets which have come to be bound together.

Some familiar matters will be missed from theology when Christ has the field to Himself. The pre-Christian matter of the Bible is not altogether confined to the pre-Christian Scriptures, but not a little of it can be detected in the New Testament.

There are in it non-Christian Jewish remainders, demonstrated to be non-Christian by the course of Christian history, discredited by the work of Christ himself; failure to so understand them has wrought great harm in the Christian Church. It will in no way do to assume that everything in the New Testament is entirely and solely expressive of the mind of Christ, although it is on this hypothesis that theology has been usually constructed. There is in Paul both old and new; he has some distinctively Jewish conceptions coming over from his rabbinical training, and not altogether transformed by Christianity. New ideas and old existed in the minds of all the writers of the New Testament side by side, and both influenced the written page.



PROF. WILLIAM NEWTON CLARKE, LL. D.

parts, is manifestly untenable, and should be frankly abandoned, while a better method is diligently sought.

What are the Scriptures? They are "those writings which present the story of Hebrew and early Christian religion, with Jesus Christ and His revelation concerning God and man for their crowning element." It is, then, a part of our work to separate the Bible into its diverse elements, in order that the Christian element in its full glory may be received alone to influence in theology. Just what is this Christian element? In a general way "that is Christian which enters into or accords with the view of divine realities which Jesus Christ revealed," the doctrine of God and the relations of men to Him. What is Christ's view of God? It can hardly be expressed fully in a sentence, but it is not difficult to ascertain by him who honestly seeks to know.

"A God who hates evil and desires to save men from its control, a God of free, forgiving grace, a God to whom men are precious and who seeks them in love that He may make them what they ought to be, a God, indeed, whose holy love is expressed in the love of Christ himself which goes to death in order that it may save, a God who claims as well as loves, who insists that a man shall love his neighbor, who is to be served by serving men and honored by doing righteousness."

and all else is passing. The distinction between the transient and the abiding in the Bible has never yet been properly wrought out. The establishing and defining of that distinction will determine the use of the Scriptures in theology. The searching study of the Bible that is now in progress will help us in this work. The Scriptures are now being differentiated, so to speak, into their various layers of spiritual value and power. The criticism that is so destined is preparing for the hands of theology the real book, with the eternal light on its highest parts. When the passing and the permanent, the old and the new, the non-Christian and the Christian, have been well distinguished, theology will have the unmixed divine for its material."

Dr. Clarke thinks that the theology which is built on the Christian element in the Scriptures will not be dependent upon any theory of inspiration, will have no need of any section on the inspiration of the Scriptures or any definition of the word. The word, he says, "has lost its clearness without losing its claim; it is now an enemy to clear thought and a misleading guide to reverence for the Scriptures. It will be a good day for theology, and for religion, when we fearlessly take the Bible for exactly what it is, with an abiding value resident in itself."

* THE USE OF THE SCRIPTURES IN THEOLOGY. By William Newton Clarke, D. D. Charles Scribner's Sons: New York. Price, \$1. net.

President Tuttle and his Men

REV. ALBERT SIDNEY GREGG.

"IT is because President Tuttle is willing to give his men a hearing when they have grievances," replied a Boston & Maine engineer, when asked why that road had so little trouble with its employees. Further investigation brought to light a

Singular Relation between Management and Unions,

by which the men have come to feel that their personal interests are identical with those of the road. Each class of employees has its union, and each union chooses annually from its own number a committee on conference and adjustments. If the engineers or other employees have a grievance or desire something from the management, their committee asks for an audience, which is promptly granted. At this meeting, consisting of officials and representatives of the union, the questions at issue are discussed and viewed from every point of observation as between equals. Adjustments are made and the friction removed. It is highly significant that these conferences are a constitutional part of the management. They are granted not as a favor, but as a right. The entire absence of arrogance and the constant manifestations of a spirit of justice and fair play by the officials have destroyed prejudices and won the confidence of the men to such a degree that when an agreement is reached they are satisfied with the decision even if they do not always get all they ask. Unionism is recognized, but is not permitted to dictate. The whole plan is based on the Scriptural principle of "Let us reason together." The management says: "If you have a grievance let's sit down and talk it over like men and reach an understanding." Such treatment puts the men squarely on their honor, appeals to their better feelings, and breaks the influence of "walking delegates." In the conferences the employees are led to look at questions of pay, hours, and conditions of service, from the standpoint of the good of the entire road, rather than from the standpoint of their own advantage. Thus they are brought into sympathy with the problems of the management, and at the same time the management is kept in sympathetic touch with the men. For a number of years Mr. Tuttle met the committees personally, but the system is now so well established that practically all of the adjustments are made by the lesser officials.

The officials understand the men because they have all

Worked Up from the Bottom.

Mr. Tuttle himself began as a ticket agent in Hartford, and has passed through a long and thorough schooling in various executive positions. W. F. Berry, the second vice-president, began as a station agent and ticket clerk; Frank Barr, third vice-president and general manager, started as a freight clerk and telegraph operator; Charles E. Lee, assistant general manager, who deals with the conference committees, also started in the telegraph office. Henry Bartlett, superintendent of motive power, graduated from Harvard,

then served an apprenticeship in the shops where engines are made. M. T. Donovan, freight and traffic manager, began as an office clerk. H. E. Fisher, the treasurer, entered the railroad world as clerk in the freight cashier's office, from which he was gradually promoted to his present position. Dana J. Flanders, the general passenger and ticket agent, has been with the road since he was a boy, and has an all-round knowledge of its workings. He came in by way of the telegraph office.

There is an aspect of this compact between capital and unionism which is decidedly novel. It is that the management uses the union committees as a medium for correcting carelessness or abuses in the performance of duty. If engineers run by signals, brakemen are discourteous, or other employees do not come quite up to the standards of the road, their conference committee is notified, and the committee in turn brings the matter up at the union meeting. The offenders generally receive a reprimand from their associates, which makes official discipline unnecessary. A similar plan is used for toning up the morals of the men in case such toning should be thought necessary. The only danger point in using the union committee as a medium of communication between the management and the men is the new committeeman who sometimes feels that he must make a record by obtaining unusual concessions, but he eventually comes to see things in the right light and learns to be reasonable.

Back of the immediate dealings with the men is a

System of Hiring and Promoting

which has much to do with the efficiency of the service. For many years — or at least the thirteen years covering Mr. Tuttle's incumbency — there has been a gradual building up from the foundation, out of the best material available for all grades of employment on the road. The standard of character, education and aptitude has been gradually raised. Educational qualifications unthought of in the early days of railroading are required of all applicants. High school graduates and young men from the "Tech" are especially desirable. Some of the men now in the service who came in with a high school and technical education as a foundation, began as trackmen in order to master the business. College graduates are not so desirable because their mode of life, mental habits and advancement in maturity make it irksome for them to submit to the necessary discipline and orders of officials who may not be "up" in the classics, but who have learned railroading by a hard experience. It is not to be wondered at that the high school and technical education should be required of beginners in the motive power department, when it is remembered that a Harvard man has general charge of the locomotive engineers and firemen.

Once started, promotion depends on faithfulness and capability. It is the policy of the management to give preference to men who have been trained in the Boston & Maine school of railroading

for promotion to the higher positions rather than to import them from another road. Mr. Fisher, the treasurer, and Mr. Flanders, the general passenger and ticket agent, are striking illustrations, as they have literally grown up in the service of the Boston & Maine.

Mr. Tuttle gained his present position by hard work. After graduating from the high school in Hartford, he became clerk of the probate court, but through political changes he lost the position. There was a vacancy in the ticket office at Hartford, and he applied for the place and obtained it. It was not very promising, but, to use his own words, "he went in and stuck." He was offered other opportunities, but had made up his mind to learn railroading. "As a young man," he says, "I had no thought of becoming president of a railroad. My sole aim was to do my work thoroughly, and to do a little more than was expected of me. If extra service was required, or somebody was needed to stay after hours, I volunteered for such extra work. For fifteen years I worked along in this way,

Doing my Duty and a Little More,

and then I began to get my head above the desk. Recognition and promotion came in their order without being sought. There is no such thing as luck. A man must be ready to seize his opportunity, and he can do this only by beginning at the bottom and working up. It is the man who shows capacity and willingness with faithfulness who will be selected for promotion. I do not care what business it is, whether it is banking or railroading, the man who is promoted to a high position without preliminary training in that business is at a great disadvantage. No matter how much he may be able to absorb from the top, he will always be more or less at the mercy of his subordinates. If they lack skill or judgment, he will soon find himself involved in trouble through lack of the knowledge that can be gained only by experience."

Asked if he was a church member, Mr. Tuttle replied: "No, but I attend. I go to Dr. Gordon's church." The tone and expression of countenance revealed a warm admirer of Boston's greatest preacher, which was confirmed by the exultant comment: "He is not afraid to say what he thinks."

An ethical quality, as fine as it is rare, gives tone to the mental grasp, the sagacity and the strength of character, which make up Mr. Tuttle's personality. He is a humanitarian with a considerable degree of reserved Christian idealism in his make-up. It is not his way to express his feelings so much in words as in practical deeds. His attitude toward his men, as revealed in the phrase, "We are all made of the same clay," is not the mere trick of a shrewd manager. It is genuine. He feels it. But with the feeling there is a keen sense of justice which instinctively accords fair treatment to all men because they are men, and demands like treatment in return. There is no spirit of patronage or condescension in his dealings with his employees. He recognizes the wage-earner as a man — as a joint partner with the capitalist; and because he does, there are no strikes, or rumors of strikes, on the Boston & Maine.

Cathedral Windows

REV. JAMES COOTE, D. D.

A great cathedral once I stood outside,
Whose glories many came to see;
A group near by attracted me;
Loud-voiced, the famous windows they
decried.

"But bits of color all awry, no plan,
No order, all a shapeless mass
Of phantoms on the smoke blurred
glass!"
'Twas thus the tenor of their chatter ran.

Anon the vergers bring along the keys,
Leading us through the dusky aisles,
And on the awe struck rustics smiles,
For wondrous change upon each face he
sees.

Not flippant now, nor stolid, every one
Fixes entranced his eager gaze
Where on the storied windows blaze
Such splendors as were meet to grace
God's throne.

Transfiguration glories they behold,
Cherub and seraph and the martyr
throng
Lauding the King with harp and song,
White robed, with victor palms and
crowns of gold.

And here is limned that patient, loving
Face,
By sorrow marred erewhile and pain,
While rills of blood the visage stain,
Aglow the while with pity for our race.

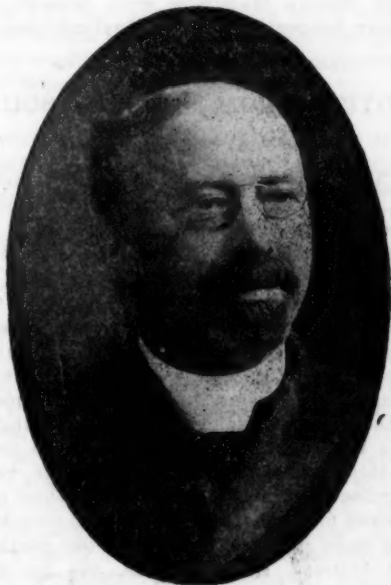
And they who mocking stood outside of
late
Dissolve in tears, like wax in flame,
While some in rapturous joy exclaim:
"This surely is God's house, 'tis heaven's
gate!"

An emblem this of human life, re-
thought,
So oft misread, misjudged, maligned
By thoughtless scoffers, harsh, unkind,

Who of the inner, the true life know
naught.

How many cruel, carping things we
hear

At some poor struggling brother flung,
Who to the inmost soul is stung,
By those who on the outside stand and
flee!



Oh, yes, full many a life, pretenceless,
dull,

To our dim eye no beauty shows,
But, on the inside viewed, it glows
Resplendent, of the choicest graces full.

Be not in haste to speak the captious
word,

For, were your inner eye unsealed,
An inner life might be revealed
All radiant with the glory of the Lord.

Thompsonville, Conn.

How to Promote a Revival

BISHOP J. W. BASHFORD.

LET every minister make an alphabetical list of his members in a note-book which he can carry in his side-pocket. He should always have such a list with him to refresh his memory and to enable him to make any correction in names, residences, etc., whenever he receives additional information. Let every minister also enter in the same note-book a calling list of all his people. This list would better be arranged under an alphabetical list of the streets or roads on which the people live, writing the name of the family under the appropriate number of the street.

The pastor ought to leave room between the names of the families to add the names of additional families, because often he will learn in calling upon a family that another family near by has begun attending his church. Under the family list the pastor should enter the name of each member of the household, and it will be well to put down the year of birth of each child immediately following its name. The pastor should put over each name some sign which shall enable him to determine at a glance the exact relationship of that person to the church, as m. for member, p. for probationer, S-s.

for Sunday-school scholar, a. for attendant, o. a. for occasional attendant.

In regard to those who are Sunday-school scholars or attendants, the pastor should learn what person in the church has most influence with each one and would be most likely to help him into the Christian life by speaking to him about Christ. In this manner the pastor will soon gather a list of names for sub-pastors or personal workers; and if these persons are told of their potential influence with these unsaved friends, they can be led to engage in personal work with them. If pastoral calls are made with this definite purpose, they will close appropriately and almost instinctively with a brief prayer for the members of that household.

A pastor can make from six to ten such calls in a city in an afternoon. Such calls will reveal the needs of one's people and furnish abundance of themes for prayer-meeting talks and for sermons. After the pastor has secured the names of a dozen persons who will be influential in leading particular persons in the congregation to Christ, it will be well to call these persons together for united prayer and for reports in regard to their success in personal work. The Sunday-school teachers' meet-

ings should also be organized for personal work among the scholars. Ask the teachers, individually, what members of the class are members of the church, who of these can be led to personal work for Christ, what scholars are almost or quite ready to begin the Christian life, etc. Give the teachers time to make inquiries and report at a later meeting. Two or three such teachers' meetings will make the teachers eager for a revival.

A revival of religion is the natural and divine result of such a longing for a revival on the pastor's part as leads him to put forth the efforts herein described, and it will follow this organization of the families, of the personal workers, and of the teachers, for spiritual work. A pastor makes an almost fatal blunder who starts revival services without some such systematic preparation of himself and his people and some such organization for victory. A pastor makes an almost fatal blunder who depends upon his personal work alone and does not organize his people and hold public services for the up-building of the kingdom. On the other hand, a revival thus organized and growing out of the regular work of the church will prove especially fruitful among the children and young people of the church and the community, and will often result in large and even unexpected blessings among leading men in the community. Have faith in God and the possibilities of human nature aided by the Holy Spirit. Pray without ceasing, and then work as if all depended on your own fidelity.

NEBRASKA LETTER

"RANGER."

A SOCIAL UNION is one of the latest organizations of the church by the people of Omaha, South Omaha, and Council Bluffs. It was started last spring during the visit of Bishop McDowell. The Bishop was the guest of honor at the first meeting, and made the principal address.

One of the points touched on by the Bishop was the regrettable lack of a resident Bishop at so important a point as Omaha. He said: "We have an empire in the Missouri Valley. The advance has not been in material growth alone, but the church has kept pace with it." Then he said: "Omaha is on the edge of things, in a way. Bishop Warren touches it on one side, Bishop Joyce of Minneapolis touches it on the north, and I on the east; but Omaha itself has no Bishop." The Bishop said no new thing when he told us we had an empire in the Missouri Valley; and in alluding to the fact that this empire was on the "edge of things" ecclesiastically, he only voiced a truth too well known to us, who keenly feel the loss in help and prestige that such an official could give us. There is no territory under the jurisdiction of the church that has the same membership, or anything approaching it, that is so neglected. There are the metropolitan cities of Kansas City and Omaha, the important commercial towns of St. Joseph, Atchison, Leavenworth, Council Bluffs, and Sioux City, also the State capitals of Des Moines, Topeka and Lincoln, in which no Bishop has his episcopal home. Iowa has 152,257 church members, Kansas 102,649, and Nebraska 58,110. Within the borders of these three States are Cornell College, Upper Iowa University, Simpson College, Morningside College, Charles City College, Epworth Seminary, Iowa Wesleyan University, Baker University, Kansas Wes-

leyan University, Southwest Kansas College, and Nebraska Wesleyan University. Then there is the Iowa Hospital at Des Moines, Bethany at Kansas City, Kan., and the Nebraska Methodist Episcopal Hospital and Deaconess Home at Omaha. There is as devoted and loyal membership here as in any part of the country, yet this splendid empire is neglected, and has been for many years, and under the present system of episcopal government there is no guarantee that this injustice will cease. A districted episcopacy would remedy such a defect, as every district would be provided for, and such lamentable vacancies cease.

While Bishop McDowell was here, he was also the guest of honor at a luncheon tendered by the Omaha Methodist Ministers' Union. The young women of Hanscom Park Church served it. One hundred and fifty people sat down with the Bishop at a large U shaped table, which was beautifully decorated with tulips and hyacinths. Rev. William Gorst, presiding elder of Omaha District, presided. Rev. Peter Munson, presiding elder of Nebraska Swedish Conference, Rev. Oscar May, of Broadway Church, Council Bluffs, and Mr. Charles Goss, president of the Methodist Social Union, made addresses.

The Nebraska Epworth Assembly held its ninth annual session at Epworth Lake Park, Lincoln, Aug. 2-10. It was a record-breaker. The attendance was as much as 14,000 at some of the lectures. This Assembly has steadily grown in attendance, popularity, and superiority of the talent employed. Among the noted lecturers was Mark Guy Pearse, of London, who lectured and preached daily. Rev. Dr. Stephen J. Herben conducted an Epworth Parliament every day. Dr. W. F. Anderson, secretary of the Board of Education, delivered two addresses. Rev. Dr. Robert Stuart MacArthur, of Calvary Baptist Church, New York city, Dr. Anna Howard Shaw, of Philadelphia, and Governor Hoch, of Kansas, also lectured. There were a host of other lecturers and entertainers. Bishop Moore lectured, and also preached the Sunday morning sermon. While this Assembly is not an exclusively religious affair, it is conducted on the strictest principles of religious business conduct, and its programs and printed announcements bear this noteworthy notice: "No Sunday excursions, and no tickets sold on Sunday." L. J. Jones, of Lincoln, has been its president since the beginning.

Bishop Hamilton has been holding the Nebraska Conferences. There have been few changes. It would appear to have been the policy not to make changes unless urgent reasons demanded them. Rev. C. C. Cissell, D. D., returns to Hanscom Park Church, Omaha, for the seventh year, thus breaking the record in that city; and Rev. F. H. Sanderson, D. D., goes back to Fremont for the same period. At the opening session of the Conferences, the Bishop, in conducting the communion service, laid special emphasis on the proper manner of following the requirements of the rubrics. He went into minute explanations, and called attention to every detail, and plead with the ministers to give this important sacrament all the care and reverence which its solemn character calls for, and thus impart dignity and impressiveness to it. He could have done no better thing than to have admonished the brethren on the importance of a proper observance of this solemn service. In the West it is almost without exception conducted in a slipshod and slovenly manner, without regard to the plain printed rules, and largely as the

whims of the presiding elder or minister dictate, thus losing much of its solemnity and effect.

It is gratifying to note that Nebraska Wesleyan opens with an attendance of over a thousand. This is largely due to the influence and guiding mind of Nebraska's grand old man, Chancellor Huntington, ably supported by Rev. Dr. G. W. Isham, financial secretary. At the opening of the school, the corner stone of the C. C. White memorial hall was laid. Governor Mickey and Bishop Hamilton were present, the latter delivering the principal address.

NOTES FROM PUGET SOUND

REV. C. W. STEVENS.

THE 22d session of the Puget Sound Conference, which has recently closed, may be regarded as one of the most encouraging sessions in the history of that Conference. There were many of the preachers who had fondly hoped that our resident Bishop Moore would have been appointed to preside at the Pacific Conferences this fall; but no one was disappointed after they had met and heard Bishop McDowell. His sermon on Sunday was regarded by all as one of the most masterly addresses they had ever been privileged to hear. While the Bishop was pressed for time to meet all his Conferences that were assigned him since the death of our beloved Bishop Joyce, yet he was genial, brotherly, and considerate of every one. He told them he wanted to see any man privately who wanted to see him, but he had no time for any apologies.

The Conference session began every morning at 8.30, and the first half-hour was occupied by the Bishop in "talks" to the Conference. This was a departure from the ordinary method of beginning the work of the day, which was greatly appreciated by all who availed themselves of this early service.

The reports of the presiding elders and preachers showed marvelous results and prosperity for the past year. It had been a year of gracious revivals throughout the Conference. The services under the direction of Rev. J. Wilbur Chapman, Mr. Allen, and Mr. and Mrs. McCarty, were instrumental in doing much good; but the most effective and permanent work had been accomplished by most of the pastors, who were their own evangelists.

An illustration of the progress that has been made during the past few years in this Conference may be of interest to many of the readers of the HERALD, especially in some of the New England Conferences where there has been a gradual decrease in membership during the same period. In 1900 this Conference reported 134 churches, with a membership of 9,454, including probationers. In 1903 there were 158 churches, and 13,432 membership, or an increase of more than five churches, with an average membership of 985 a year. During the past year there was an increase of 1,257 members and probationers. During the past five years there has been a marked increase in the average salary of the ministers—from \$554 in 1900 to \$762 in 1904. There has also been a proportionate increase in all the benevolences during the past few years. The table giving the average salary of the pastors in this Conference during its twenty-one years since organization, is a good commentary itself on the commercial spirit of this Western country from 1884 to 1904. In the first six years the average salary had increased from \$560 to \$780. During the next six years there was a rapid

decrease, until in 1896 it had fallen to the pitiful sum of \$365. The next year there was a small increase; then the next eight years there was a gradual increase at an average of \$42 a year. The years of 1896-'97 are often spoken of by old residents here as years of awful trials and depression to the people of this new country. Since then, and especially during the past five years, there has been an era of great prosperity and development. With a climate unsurpassed for health, with scenery unequalled, with resources of lumber, minerals, fisheries, and agriculture almost unlimited, and a front door open to the markets of Alaska and the Orient, there is doubtless a future of great prosperity to this Puget Sound country.

One of the new discussions of the last session was, whether or not it would be wise to provide a permanent place for holding future Conferences. A committee of an equal number of ministers and laymen was appointed to see what might be done towards securing such a place, and to report at the next Conference.

The cause of temperance is steadily advancing, and a growing sentiment is manifested in many sections of this Sound country, and the Christian people have reason to feel encouraged. Our new editor of the *Pacific Christian Advocate*, Rev. D. L. Rader, D. D., is a fearless advocate of the cause of temperance and prohibition, making that paper a foremost organ in the work of reform and social progress, as well as a paper furnishing the news of the Northwest Conferences to the homes.

The appointment of a new superintendent, Ernest Cherrington, of Ohio, to the Anti Saloon League, has also been a move in the right direction, we trust. Though he is a young man, yet his experience as assistant superintendent of the Anti Saloon League in Ohio, and also in offices of other importance, has fitted him for leadership in that work in this new country where the saloon is so strongly entrenched. The friends of temperance may follow with interest the work of the Christian churches and Anti-Saloon League for the enforcement of the laws against gambling and Sunday desecration that now exist, and the enactment of new laws for local option and prohibition during the next few years. Already in many of the towns and cities the slot machines and other devices of gambling are taken out of the saloons and other public places, which shows a rising sentiment in this Northwest country for social progress.

Thrilling Situation

INTENSELY dramatic was the situation at the Lucerne Peace Conference when, after Professor Quidde of Germany had spoken in behalf of a declaration looking to a better understanding between Germany and France, even if it came to a restitution of Alsace or Lorraine, Frederic Passy, the venerable French "peace agitator," eighty-five years of age, who till recently said that France could never talk peace with Germany until Alsace and Lorraine were restored, followed on the same side in an impassioned speech, during which he went over to Professor Quidde and clasped hands with him. The two men stood thus together while Passy finished his speech. Delegates who had sent up their cards to be recognized for further speaking withdrew them, and the declaration was adopted unanimously, amid great applause and even tears. All this shows that, in spite of men's different racial origins and natural prejudices, the world of peace thought and sentiment does move, and carries them along with it.

THE FAMILY DEPARTMENT

Thoughts for the Thoughtful

To her bier
Comes the Year,
Not with weeping and distress as mortals do,
But, to guide her way to it,
All the trees have torches lit!

— Lucy Larcom.

It is not necessary to retire into the cloister in order to be a saint. Wall Street has tests for the Christian life undreamed of in convent or monastery. — *Lilian Whiting.*

God's will does not come to us in the whole, but in fragments, and generally in small fragments. It is our business to piece it together, and to live it into one orderly vocation. — *Faber.*

It is a solemn thing to say *tomorrow* when God says *today*, for man's tomorrow and God's today never meet. The word that comes from the eternal throne is "now," and it is a man's own choice that fixes his doom. — *Duncan Mathieson.*

No one can be said to live his best life until there stands in bold outlines upon the sky of his future the word *duty*. The aimless do little; the shirkers do perhaps even less. The work of the world is done by men and women who feel that they have a mission, and an obligation to fulfill it. — *Henry Stiles Bradley, D. D.*

My gardeners were removing a large tree which grew near a wall, and as it would weaken the wall to stub up the roots, it was agreed that the stump should remain in the ground. But how were we to prevent the stump from sprouting, and so disarranging the gravel walk? The gardener's prescription was to cover it with a layer of salt. I mused awhile, and thought that the readiest way to keep down my ever-sprouting faults in future would be to sow them well with the salt of grace. O Lord, help me so to do! — *Spurgeon.*

I am told that engineers on the railway dislike moonlight nights, because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree; but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy — all of us do — just fighting shadows. We are all prone to mistrust God, to see great troubles rising up before us. Time after time we have come to the place, and either, like the women at Christ's tomb, found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all the days to come: "My grace is sufficient for thee;" or this: "As thy days, so thy strength shall be." — *Gerard B. F. Hallock, D. D.*

You look back over the years in which you have been trying to serve your Saviour, and what do you see? Many a temptation conquered by His strength; many a sin forgiven and turned by gratitude for His forgiveness into an inspiration; many a hard crisis where Christ your Lord has been all-sufficient for you. Why is it that today, in your present temptation, in your

present need, you feel so little sure of Him? A new desert opening before you frightens you even while you remember with thanksgiving how He led you through the old. The thanksgiving dies away upon your lips for the past mercy as you come in sight of the new emergency, for the brave meeting of which it would seem as if that past mercy ought to have fitted you completely. — *Phillips Brooks.*

Every one that uses the telephone frequently has often a great deal of difficulty in "getting him." You will summon Central. "What number?" You will give the number, and Central will repeat it — in one syllable, like t'se't, which means 272. Then you will wait. It is a rather soothing hum, the multiform buzz of a telephone-wire. It is not unpleasant at first, especially if you are of a somewhat poetical turn, and like to stand at this focus of life. But after a while it becomes a little monotonous. You summon Central again. "Did you give me two seven two?" "Yes, don't you get him?" all in one word. "No. Ring him up again, please." The second ringing-up goes off in your ears like a volley of pistol shots. Then silence. More meditation at the focus of human interest. Then renewed impatience about getting at the particular human interest that brought you to the telephone. A third summons to Central. "What don't you get 'im yet? Sure y' gave me th' right numb'r?" Yes, you are sure. "Please ring him up once more. Two seven two, Main." And this time, probably after a few seconds of that soothing hum, there is a welcome click, and the voice you have been waiting for cries, "Hello!" You have got him.

This little comedy, enacted daily at every

telephone, is repeated in more mischievous ways at a thousand turns in life. Here is a workman who every day "rings up" his employer a thousand times, and never once gets him; never once, that is, gets into real contact with his employer, into that vital "Hello" contact that signifies the meeting of man and man. Here is a preacher that fifty-two times a year, not to say one hundred and four or one hundred and fifty-six, stands before his people and pours words into the receivers of their ears. But he does not once get them. Not once does he hear their glad "Hello." Not once has he enjoyed that electric contact of soul with soul which is the preacher's chief joy and the witness of success in his high calling. Here is a Christian who goes through the world doing his duty in a conscientious way, attending every meeting, speaking in the prayer-meeting, giving to every collection, a model of the exterior performance of religious obligations. But some way he does not get them. Eyes do not light up at sight of him. Hearts do not pour out their sorrows and their joys to him. The telephone of the world is to him only a dull, empty, meaningless hum.

Brethren, what is the use of a telephone unless you "get him?" And what is the use of living unless you come into living contact with other lives? And how to do it? There is only one way. Call up Central. Yes, again and again. — *Amos R. Wells.*

As silent as the sun-gleam in the forest,
As quiet as the shadow on the hill,
Is the shining of the Spirit in our dimness:
Is the falling of its calm upon our will.

And subtler than the sun lift in the leaf bud,
That thrills through all the forest, making
May,
And stronger than the strength that plants
the mountains,
Is that shining in the heart lands, bringing
day.

— *Rev. W. C. Gannett.*

Aleta's School of Experience

In Two Parts -- I

MINNA STANWOOD.

"WELL," observed Aleta, slowly folding the letter she had torn open so eagerly. "I can't add much to the payment at this rate. Eight dollars a week isn't what you'd call a princely salary."

"No, nor a queenly one, either," laughed her mother, as she poured the rosy syrup into a row of peach-filled jars. "But never mind, girlie, it's a beginning. Didn't you say the normal girls used to call Franklin the school of experience? Experience is what you need, isn't it?"

"More than salary?" asked Aleta, sniffing at the crates of unfilled jars. "I wanted a place where we could be together, so you could stop all this. It seems to me I fairly loathe the smell of boiling sugar and the sight of preserves."

"Well," returned Mrs. Forbes, cheerfully, "I'm glad other people don't loathe. And think how the preserves have preserved us!" But even this mild little pun failed to enliven Aleta, and her mother went on still more cheerfully: "You said Mrs. Morrison would board you for five dollars a week, and let you do your washing Saturdays, if you don't care to hire it done. You can get along

nicely, and in course of time you might get a transfer, and earn more. In the meantime, get experience. Get all you can."

"Oh, I'll get experience under Miss Jordan, don't you fear," returned Aleta, catching at one side of the heavy preserving kettle, on its way to the sink. "Miss Jordan is forever after you, the girls say, and you can't settle down comfortably. She's in and out of every room all the time, and if there's a bit of disorder, or if you're not fairly sparkling every instant, she has a fine lecture right up her sleeve."

"That's probably why they call it the school of experience," laughed mamma. "And that's why Miss Jordan's teachers amount to something. If a young teacher settles down into a comfortable rut at first, she's done for. I know enough about it to know that."

Still, Aleta found many compensations. Of course, she would have liked adding to her mother's store of savings for the last payment on the little home, and she would have liked having her mother with her, but the life at Mrs. Morrison's was pleasant, and the young people of Frank-

lin took Aleta to their hearts. This was all delightful, but Aleta particularly gloated over the fact that the Rockwells began to show her many little attentions.

The Rockwells were the only very rich people in Franklin, and Aleta had lived in an atmosphere of pinch so long, that perhaps the sight of luxury went to her head. She was too new to the town to know that the Rockwells were not snobbish, but were hospitable to everybody, especially to young teachers. To many of these it was a glimpse into fairyland — this spacious home with its Oriental rugs and tapestry hangings, its pictures and statuary. And it was no wonder that, one and all, the girls gave unstinted devotion to the pleasant mistress of all this elegance, and to the daughters who chatted so amiably, and were particular that the teachers had their chocolate and wafers.

Nevertheless, Aleta found that this hospitality, charming as it was, made quite an inroad into her surplus of three dollars a week. It meant new waists and fresh gloves, and it meant time to look after these things. So it fell out that the washing went to a woman, and Aleta parted with her dollar a week with a sigh of resignation. If one must dance, one must pay the fiddler, she told herself philosophically.

"Really," remarked little Miss Rice, walking into Aleta's room one morning, heavy-eyed and yellow, "I'm going to call a halt. There are more parties in Franklin, for the number of inhabitants, than there are anywhere else in the world, I verily believe. Look at me."

"Well, you do look rather done up," admitted Aleta, smiling.

"Done up!" echoed Miss Rice. "You're altogether too polite. I'm a wreck! I don't see how you stand it. And you manage to get yourself up in such style. I just go in my Sunday suit every time, but you have waists and stocks by the bushel."

"Oh, I just have a knack of fixing things over, that's all," declared Aleta. "Saturdays I put in at the making, I assure you. And Saturday night I'm more of a wreck" —

"By the way" — it was Miss Jordan, tall, searching, cool — "I haven't seen either of you at the county convention Saturday afternoons, lately. How's that, Miss Forbes, Miss Rice? Professor Sands is making a great effort to give us that course on Pedagogy. Do you girls think you don't need it?"

"I've — I've been very busy," stammered Aleta, turning crimson under the steady gaze of her principal.

"I've been bad, Miss Jordan," declared Ruth Rice, with a frank little laugh. "I was just telling Miss Forbes about it. But I'm reformed from this minute. Professor Sands gave me lots of points in that lecture on 'Discipline,' and I'll never miss another Saturday afternoon, Miss Jordan."

A little smile curved Miss Jordan's lips, transforming her whole face.

"School-teaching is no farce, nowadays, Miss Rice," she said, kindly. "We must try to remember that the children are not here for the simple purpose of providing us with salary. We must realize that we are here for them, not only to in-

struct them, but to help and inspire them. We cannot do this if we are nervously fagged out, no matter how innocent the amusement may be which has fagged us. I want my teachers to be true to themselves and true to the school."

Aleta and Ruth looked at each other as Miss Jordan passed out.

"You have such a way, Ruth," commented Aleta, uneasily. "She was furious with me, but you quite mollified her with your little confession and profession."

"I meant it, though," said Ruth, soberly. "I never could stand up to you in normal, Leta, and I would never have had this chance if Millicent Graham hadn't been sick at the last minute. I rather think I was on the waiting list to stay there indefinitely, so it behooves me to walk straight. And there's something about Miss Jordan that I admire. Her work's everything to her. I never saw any one like her. She's death and destruction on a shirk, but she'll fairly take you on her back if you try to do half way decent. And Miss Rockwell was saying last night that she only accepts one invitation a month, and then she excuses herself at quarter of ten. She has lectures for the factory girls, and mothers' meetings other evenings, but she won't dissipate — the way we do."

"Oh," exclaimed Aleta, impatiently, "I never was cut out for a paragon, never."

The uneasy feeling left by this incident was speedily gone, however, when Aleta received an informal note from Miss Sally Rockwell, inviting her to join a club which would meet from half past four until six, Thursday afternoons, to be wound up with a dinner at the Rockwells. Fairly dizzy with pride, Aleta wrote quickly and effusively of her delight at being asked to join, and she did not dare let these young society girls see her dismay when it was proposed to make whist the diversion. She stammered a little, though, over the admission that she had never played cards — in fact, that her mother —

"Oh, a little conservative," smiled Miss Sally, rescuing Aleta from her mortification. "I nominate Miss Forbes as secretary. That will make you feel that you belong to us," she whispered, laying a kind hand over Aleta's. "You will soon learn to play."

Aleta did not write her mother about the club, thinking she would not trouble her unnecessarily. Prayer-meeting was Thursday night at Holbrook, and Aleta was sure her mother would not worship with an easy heart if she knew her daughter belonged to a whist club. And that club was no joy to Aleta, although her mistakes with the cards were a source of mirth to the young ladies. She was a hopeless case, she told them, wishing she had the courage to say instead: "Young ladies, I thank you for your kindness in inviting me to join, but I beg your leave to withdraw from this club."

And then Christmas! Aleta could not believe it was so near. In three weeks she would be going home, and how about the hoard of dollars she was to take along to go into the bank? And how about the black suede gloves and the real seal chatelaine she was to take to her mother?

Her purse contained, at that instant, two ten-cent pieces and a nickel that looked dubious. And there were the Rockwells! She had been accepting their hospitality at the rate of two evenings a week, besides going in their carriage to parties and concerts. Ought she not to make them Christmas presents? And only two dimes and a questionable nickel, and four times two dollars a week, her December balance, in prospect. Then — Aleta turned up her soles to observe that the little round hole was showing a good deal of stocking. Yes, she needed boots, badly. She had been wearing rubbers to keep her feet warm, and they were about as useful as sieves for rainy days. And her own gloves must be renewed for the Christmas Symphony in town to which the Rockwells had invited her. Moreover, she still owed something for her winter hat. Oh, how quickly money went, and where did it go? Aleta's head was swimming with all this calculation when she went to school that morning, and it did her no good to see Ruth Rice stepping along, alert and trim.

"Christmas, Leta, Christmas!" Ruth chirped, like a little brown sparrow. "Oh, I could fly! I've got the dearest red elder-down wrapper for my little black-eyed sister Pag — she's a cripple, you remember — and a dandy pair of skates for Jim. I've a thick veil and a Thomas & Kempis and a pair of black kids for grandma, and a marten collar for me, and a pair of fur gloves for pa. You know we're about as poor as poverty, and pa's hands do get so cold driving the depot carriage, even in the thick gloves grandma knits. I remember, when I was a little girl, telling him that when I got rich I would buy him a pair of fur gloves."

"Are you rich now?" asked Aleta. She could not seem to keep the bitterness out of her voice, although she did not mean to be unkind.

Ruth looked up quickly. "I think so," she said, more quietly. "I never thought of getting along so well. I have saved every cent of my salary except what I pay for board and Saturday car fares and my church and Sunday-school subscriptions. And then the teaching has been easier than I thought it would be. Thinking up things to explain to the children has made them seem real to me. Nothing was real at school except English and history. And my discipline is better, I think. Don't you, Leta?"

"Yes," said Leta, "it is. Your room is still enough to suit anybody. Miss Jordan has spoken to me twice about my room. I seem to be losing my grip."

"O Leta Forbes!" Ruth's voice was full of the horror she felt. "And discipline was always your strong point. Aren't you well, dear? You certainly look terribly lately. I'm glad Christmas is coming, for your sake. You'll get rested up there with your mother."

"Rested!" "Rested!" The words came to Aleta again and again as she hung up her things and dusted her desk. "Rested!" Would she ever get rested? "If I could only get out of this Christmas scrape, I would rest all right," she told herself.

At Mrs. Morrison's that night Aleta found a letter lying by her plate. It was

thick and official-looking in its long envelope, and Aleta wondered all sorts of things about it as she ate her supper. It was hard trying to keep up a polite conversation with the lively young book-keeper at her left and an elderly clerk across the table. The letter might be from the school committee telling her—Oh, but it was postmarked "Columbia," and it couldn't be. Aleta was positive she knew nobody in the city who would write to her. At last supper was over, and she fairly flew to her room and opened her letter. Several circulars dropped out, but Aleta turned eagerly to a written sheet. "Dear Friend, are you in need of money?" it began genially. "We feel sure that you are."

Aleta stopped reading with a gasp. How did any one on earth know her need, when she had told no one? Her hands were trembling as she took up the letter to read further.

CREDO

JULIA REDFORD TOMKINSON.

I hold it true in all the stress
Of daily life—
As men for wage, with no redress
From care and strife,
For daily bread, in daily mart,
Toll, strong of brain and true of heart,
For child and wife—
That labor is its own, its swift
Reward, and bread a gracious gift.

I hold it true in all life's ways,
That service sweet—
Though dark the nights, though long the days,
And tired the feet
That eager run at love's behest,
And worn the hands that never rest—
Is guerdon meet
To satisfy your heart and mine,
And Love, free grace, a gift divine.

Carlisle, Pa.

BOYS AND GIRLS

PICKANINNY

OLIVE MARTIN.

THAT was not her "really truly" name, but that was what her doting papa used to call her. She was not black, either, as you might think, for her little round face and long thick hair were very light indeed, though the two bright eyes through which she looked out on this great world were a dark brown.

She and Santie were up in the back attic. Santie was the big brother—for wasn't he seven years old?—while Pickaninny was just three. The rain was falling, "patter, patter," on the low roof overhead, just as it had all day. The children had been busy until noon, playing that the kitchen chairs were horses, teaching the kitty how to jump, squeaking an old violin with one string, and watching their mamma make the pie for dinner; and that dear mamma had made them each a little pie for their "very own."

But dinner was over now. Pickaninny had taken a nap, and when she opened her brown eyes again, Santie was nowhere to be seen. She looked out the window. No, he had not gone out, for it was raining hard. Perhaps he was in the

woodshed. No; that was dark and still. She opened the door to the back attic stairs and crept silently up until she spied the top of a yellow head. Then up she went as fast as her little feet could take her, to find Santie sitting in the midst of a great tangle of rope and broken chairs.

"O Lenie"—that was what Santie used to call her—"I have thought of the nicest plan! You go downstairs and get mother's knife, and I'll tell you what we'll do."

Now, "mother's knife" was an old jackknife which she used to keep on a high shelf of the pantry for paring apples and potatoes; and because it had a very sharp point, the children had been forbidden to touch it. Pickaninny did not think of this, however. Her only thought was to bring that knife "just as quick as anything," so that she could find out what beautiful plan Santie had to tell. Down the stairs she went very fast, through the long hall into the kitchen, around the big stove, into the pantry at the other side, and over to the long shelves where the cooking-dishes were kept. She knew just where that knife was sure to be; but, oh, dear! she could not reach so high. What should she do? But there was a chair! So it was drawn near, and Pickaninny climbed up, seized the open knife in one chubby hand, jumped down, and ran back with all her might toward the attic stairs. But just as she was going through the hall the hurrying feet tripped on an overturned mat. There was a fall and a scream, and mamma rushed out of the sitting-room. And what do you think? That dreadful knife had cut way through Pickaninny's fat cheek; and even to this day (she is a mamma herself now) she has on her face a little white mark just as long as that knife was wide. It is not very big, and yet it is large enough to remind her of one sad day when she "forgot" what her mamma had told her.

"I'll Pay You for That"

THIS little parable by an unknown author teaches its own lesson:

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said, "I'll pay you for that!" So the duck flew at the old hen, but as she did so her wings struck an old goose, who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so her foot tore the fur of a cat who was just then in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose; but as she did so her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat, but as she did so her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at

the duck, and the duck at the hen. What a fuss there was! And all because the hen accidentally stepped on the duck's toes.

"Hi! Hi! What's all this?" cried the man who had the care of them. "You may stay here," he said to the hen; but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to the house, the cow to her yard, and the horse to his stall. And so all their good times were over because the duck would not overlook a little hurt which was not intended.

"A little explained,
A little endured,
A little forgiven,
The quarrel is cured."

— Selected.

A True Fairy Tale

Do you know of the house
Where ginger-snaps grow?
Where tarts for us children
March out in a row?
Where wishing is having?
Where — isn't it grand? —
Just up in the garret
Is real Fairyland!
Where youngsters can caper
And romp and halloo,
For they always do right,
Whatever they do.
You don't know the house?
Then, oh, deary me,
I'm sorry for you!
Why, it's grandma's, you see!

— In Myth land.

A Few Conundrums

HOW do bees dispose of their honey? They cell it.
What game do the waves play at? Pitch and toss.
What soup would cannibals prefer? A broth of a boy.
What sort of men are always above board? Chessmen.
What is the oldest lunatic on record? Time out of mind.
What is a muff? Something that holds a lady's hand and doesn't squeeze it.
When is a clock on the stair dangerous? When it runs down and strikes one.
Why is a pig in the kitchen like a house on fire? The sooner it's out the better.
Why are troublesome visitors like trees in winter? Because it is a long time before they leave. — *Northwestern.*

Bits of Fun

— Mother (who is teaching her child the alphabet): "Now, dearie, what comes after g?" The Child: "Whizz!" — *Judge.*

— "Little Harold came over to see me one morning," says a correspondent of the *Boston Herald*. "I gave him an orange and said, 'Now, what do you say when any one gives you an orange?' Promptly little Harold replied, in a piping voice, 'I says, Peel it.'"

— "No," she said, "I don't like cats. They're so cruel: they kill the dear little birds." "Yes," replied the sarcastic man, "it's too bad you tender-hearted girls can't trim your hats with cats, isn't it?" — *Philadelphia Ledger.*

— Stewart's mother was making sandwiches of deviled ham. The little fellow came along, and, seeing the can with the picture of the imp on it, regarded it earnestly awhile, and then said, "Mamma, what is that stuff?" "This? Oh, this is deviled ham!" He looked seriously at the mixture, and in an awed voice inquired: "Why, mother, have they killed him?" — *Congregationalist.*

OUR BOOK TABLE

THE MAKERS OF ENGLISH FICTION. By W. J. Dawson. F. H. Revell Co.: New York. Price, \$1.50, net.

Insight, sympathy, and common sense are rightly said to mark this book. It is a good specimen of competent literary criticism. The authors treated are: Defoe, Richardson, Fielding, Jane Austen, Scott, Thackeray, Dickens, the Brontës, George Eliot, Charles Reade, Charles Kingsley, George Meredith, Thomas Hardy, Robert Louis Stevenson, George MacDonald, and a few others. Under American novelists he takes up only Nathaniel Hawthorne and Edgar Allan Poe, whom he accounts the two writers over here that deserve to rank with the great masters and makers of fiction. Some of his verdicts will no doubt be disputed, for such estimates are, to a considerable degree, a matter of individual taste; but, on the whole, it will be admitted that he writes with large knowledge and good judgment.

THE REPRESENTATIVE MEN OF THE NEW TESTAMENT. By George Matheson, D. D. Eaton & Malos: New York. Price, \$1.50, net.

The author's two previous volumes on the "Representative Men of the Old Testament"—both good—prepare the reading public to welcome this book, which is in the same excellent devotional style. Fifteen are taken up—John the Baptist, John the Evangelist, Nathaniel, Peter, Nicodemus, Thomas, Philip, Matthew, Zaccheus, James, Barnabas, Mark, Cornelius, Timothy, Paul.

PASTOR HSI (of North China). One of China's Christians. By Mrs. Howard Taylor. F. H. Revell Co.: New York. Price, \$1, net.

The fact that this book has found a sale of 30,000 copies in less than two years, is sufficient evidence of its exceptional character. It well deserves its popularity. Few nobler specimens of genuine Christian living can be found anywhere than is presented to us in the case of this Chinaman, won to Christ in 1879 by Rev. David Hill, of the Wesleyan Mission, Hankow, and after seventeen years of labors rarely equalled for fruitfulness and devotion, dying in 1896 within three months of the time when Mr. Hill also was called home. Pastor Hsi's great accomplishment was the establishing and superintending of forty-five opium refuges in four different provinces, but mainly in Shansi, places where many thousand slaves to opium were set at liberty and many hundreds soundly converted to Jesus Christ. In fact, most of these refuges became mission stations in connection with the China Inland Mission, centres of Gospel light in a very dark part of the country. There are some very marvelous incidents in these pages as to the casting out of demons and other displays of Divine power. This pastor was a man of good position, a gentle man, a literary graduate, a Confucianist scholar, with rare gifts of leadership and great powers of many sorts, all of which were wholly consecrated to Christ. He was in prayer all the time and had many wonderful answers. It is good to come in touch with one who was so closely and continuously in touch with the Master. His example stimulates our faith and rebukes the comparative coldness of our devotion.

WHERE COPPER WAS KING. A Tale of the Early Mining Days on Lake Superior. By James North Wright. Small, Maynard & Co.: Boston. Price, \$1.50.

The scenes described are those of the early days of the Calumet & Hecla Mine, and the characters are the portraits of real people who played their part in the development of that country. The author was himself formerly superintendent of the mine, and is still a director in the company. A record of the rough and heroic life of

those pioneers is now made for the first time. It was worth making. There is plenty of incident, death, disaster, crime, love, adventure. And the story is well told. It cannot fail to stir the heart.

THE APOSTLE PAUL. By Alexander Whyte, D. D. Jennings & Graham; Cincinnati. Price, \$1, net.

The sixteen brief lectures here given on Paul previously appeared in the volume of "Bible Characters." They are now published separately, followed by five sermons on Pauline texts: "The Blood of God," "The Life of Faith," "Faith in His Blood," "Under Grace," "Him that Worketh Not," and the whole concludes with an appreciation of Walter Marshall, who lived in the seventeenth century and wrote one book in 1692, "The Gospel-Mystery of Sanctification," for which he is held dear by many. Dr. Whyte gives a fine view of the great Apostle to the Gentiles, freshly studied and graphically portrayed.

SELECT NOTES. A Commentary on the International Lessons for 1906. By Rev. F. N. Peckabot, D. D., and Prof. Amos R. Wells, M. A. 32d Annual Volume. W. A. Wilde Co.: Boston. Price, \$1.25.

It seems hardly necessary to say anything about this well-known annual, except, perhaps, that it improves with age, and is better than ever. Its circulation increases each year, and now extends not only throughout this country, but wherever the Bible is taught throughout the world. As the whole of next year is devoted to studies in the life of Christ, this volume, which gathers up such an immense amount of material throwing light upon it, and presents it in so many striking ways, with such a variety of suggestive illustrations, will be especially valuable, even beyond the year of study. No teacher or scholar who purchases and uses it will make any mistake.

THE GAMBLER. By Katherine Cecil Thurston. Harper & Brothers: New York. Price, \$1.50

For engrossing and vivid interest "The Gambler" fully equals its predecessor, "The Masquerader." Clodagh Aeshlin, the heroine of the present tale, is a young Irish beauty who inherits from her father a fearless, impulsive, high spirited disposition and high sense of honor, along with a passion for gambling. The romance of her life develops along passionate and dramatic lines, verging upon a tragic climax in the culmination of her love for Sir Walter Gore. There are many scenes far from pleasant, many delicate, critical and objectionable situations. One rubs up against a lot of people anything but virtuous. But perhaps it is well to know all sides of a life. There is danger of getting too narrow if we keep ourselves too strictly to our exceedingly decorous rounds, and forget the fierce temptations to which so many are exposed.

THE SALOON PROBLEM AND SOCIAL REFORM. By John Marshall Barker, Ph. D. Prof. of Sociology in the School of Theology of Boston University. The Everett Press: Boston. Price, \$1.

A most excellent book, wherein a great deal of matter is put in a comparatively brief compass, and many sides of a very complicated subject are admirably handled. In the first part we have given us, briefly, the Economic, Political, Social, and Criminal aspects of the saloon devastation. Then we are treated to a calm, comprehensive discussion of the essential coordinating social forces involved in the solution of the liquor problem. The direct net cost of the traffic to the nation for the year ending June, 1903, the author—following Prof. Joseph B. Collins, Ph. D., for whose painstaking accuracy and impartiality he vouches—sets down as \$1,023,441,790, and the indirect cost as \$684,070,000 additional. How can this deadly enemy

be met? Only by a federated movement of all the moral forces. "The saloon exists today largely because of the lack of a determined federated action of the churches." His idea (and that of the Anti-Saloon League, of which he is a prominent official) is that each person should "retain his party affiliation, and at the same time line up with others on moral issues irrespective of party politics." He would, if we understand him aright, have a party within the old parties seeking to control their action, and, for this purpose, coming out from them on special occasions with a certain degree of independence, or perhaps even maintaining a certain separate organization of a semi-political character in order to act upon them. He says: "After a legislative battle for saloon suppression, the forces of righteousness should not disintegrate and scatter, but double their energy to become more closely cemented and aggressive in order to become a powerful and permanent force with which politicians must reckon." The campaign, he adds, to be "permanent and effective, demands experienced and skillful leadership." All of which is evident; for the enforcement of law is quite as important as the enactment.

ANDREW MARVELL. By Augustine Birrell. The Macmillan Co.: New York. Price, 75 cents, net.

Marvell, a contemporary of Milton—born in 1621, dying in 1678—is not much known, and Mr. Birrell has had no little difficulty in the preparation of this biography, through lack of materials; but he has done his task well, as was, of course, to be expected. Marvell was famous in his day as a poet, a political satirist, and a writer of prose. He was also a scholar, a traveler, a diplomat, and an active member of Parliament for many years. As a prose writer he has, Mr. Birrell says, many merits and one great fault. He had fire and fancy and language, but he was too long, so much interested in the evolutions of his own mind that he forgot his audience and tired them out.

THE BOY PATHFINDER. A Story of the Oregon Trail. By William C. Sprague. Lee & Shepard: Boston. Price, \$1.50.

We have here what is practically a chapter from the Lewis and Clark Expedition, this year brought so freshly to mind. The hero is an actual character, George Shannon, who was the only member of the famous expedition who was not of mature age. It is well established that young Shannon was born in Pennsylvania, but went with his parents to Ohio in early boyhood, where his father died. At the age of fourteen, the boy was sent back to Pennsylvania to attend school in Pittsburgh, and at seventeen left school to join with Lewis and Clark. Mr. Sprague follows actual records of the party very closely, thereby making his story valuable without lessening its interest.

DOLLY'S DOUBLE. By Ethel Wood. Lothrop Publishing Company: Boston. Price, \$1.

A story for little girls. Two of them, Dolly and Isabelle, have such striking resemblance that they can hardly be told apart. They are not supposed to be related, but they live together, and later, by the clearing up of a mystery, it appears that they are really sisters. Children will greatly enjoy the tale.

SIR RAOUL. A Tale of the Theft of an Empire. By James M. Ludlow. F. H. Revell Co.: New York. Price, \$1.50.

Dr. Ludlow's novel is a drama of inner conscience, as well as a thrilling story of outward adventure. The great plot of Sir Raoul and the romance of the Lady Renee, are based upon the historical facts concerning the miscarriage of that crusade of

the 13th century which was diverted from conquering the Moslems to the capture of the Christian city of Constantinople. The love story that runs through the whole gives a picture of a woman whom one can never forget. Stirring times indeed were those here depicted. No one can complain of lack of incident and action. There is fighting galore. Germany, Venice, and Byzantium are the chief places where the occurrences take place.

MOHAMMED AND THE RISE OF ISLAM. By D. S. Margoliouth. G. P. Putnam's Sons: New York. Price, \$1.50.

One of the "Heroes of the Nations" series — a series which already numbers forty, and has ten more volumes in preparation. It would be a splendid education to read them all, especially if the "Story of the Nations" series (over fifty volumes) were added. This volume, on the great Arabian prophet, has over 500 pages, with abundant illustrations, and careful attention to chronology and geography. All possible sources of information have been consulted, and the result is most satisfactory.

REBECCA MARY. By Annie Hamilton Donnell. Harper & Brothers: New York. Price, \$1.50.

Although the story of a child, it will be read with interest by many that are older. All the quaint charm of old New England, with its delicate fragrance of box and lavender, lingers in it. Rebecca Mary lives with her Aunt Olivia Plummer, and to be a Plummer means that one must never show what one feels. The narrative tells of Rebecca Mary's submission and ultimate revolt, with many bits of child tragedy and comedy well calculated to touch many hearts. Mrs. Donnell has long been a highly-prized contributor to the columns of the HERALD.

HERBERT BROWN. A Thrilling Religious and Moral Story. By O. B. Whitaker. M. A. Donohue & Co.: Chicago. Price, \$1.25.

This book is an offender in about equal degrees against good taste and sound reason. For one thing it is habitually guilty of the gross vulgarity of designating all ministers as Revs. It is constantly Rev. Collins, Rev. Powers, Rev. Merlin, when these preachers are either spoken of, or spoken to. And this stupid designation is not from any excess of reverence for the calling, but quite the contrary, as the ministers of the story are mostly set forth in the most unlovely light, chiefly fools, saturated with "downright cowardice, deception, and hypocrisy." The lack of reason is shown by the author in saying that "The twin evils of this day are intemperance and religious schism." The book is leveled mainly against the latter; that is, against having any denominations, and the solution recommended is to start a new denomination to be called "Bible Christians," with no creed, confession, or articles of religion. The man is so totally ignorant of human nature that he apparently does not see why this would not be a perfect panacea for all sectarian troubles, or why no church could exist for an hour without some agreement among its members as to the doctrines to be taught and the practices to be followed, which agreement would be, of necessity, a creed. He is especially severe against the Methodists, but shows his ignorance of what he is talking about by referring to their "doctrine of probation," against which he seems to have a particular spite. The book will do some harm with weak minds, by promoting "come-outism" and helping to wreck churches.

LOVE ALONE IS LORD. By Frankfort Moore. G. P. Putnam's Sons: New York. Price, \$1.50.

This latest novel by the author of "The Jessamy Bride" has for its theme the romantic life of Lord Byron. The story opens

during the poet's boyhood and tells of his early devotion to his cousin, Mary Chaworth. Mr. Moore has followed history very closely, and his descriptions of London society when Byron was the rage are as accurate as they are dramatic. Lady Caroline Lamb figures prominently in the story, but the heroine continues to be Byron's early love, Mary Chaworth. His attachment for his cousin was the strongest and most enduring of his life, and it failed of realization only by the narrowest of chances. Love alone was Byron's lord, but it was never a love of purest type, and there is no particular profit in a close study of his life. The worst features of it, of course, are not brought out in this volume, but it is sufficiently near to fact to bring one into the company of much that is disreputable and unwholesome.

THE RUNAWAY DONKEY; and Other Rhymes. By Emilie Poulsen. Lothrop Publishing Co.: Boston. Price, \$1.50.

Several of the rhymed stories in this book are true ones, we are told, and the pictures of Barney, the donkey, and other pets have been drawn by Mr. L. J. Bridgman from photographs taken expressly for this book. The rhymes are good, and the stories are of a character to gratify and increase in children both the love of animals and the sense of humor. There is some material in the book very suitable for kindergarten use.

SHIPWRECKED IN GREENLAND. By Arthur R. Thompson. Illustrated from photographs. Little, Brown & Co.: Boston. Price, \$1.50.

An adventure story, with the scene laid in Northern waters. A party of boys with a sea captain, and an older young man, find a drifting steamer not far from St. John, and set out to rescue the stranded passengers and crew. Their adventures on the Greenland and Labrador coast are vividly portrayed, and their visit to the Eskimos' villages is instructively entertaining. The story is based in part upon the experiences of the unfortunate expedition which, on board the steamer "Miranda," came to grief off the coast of Greenland in the summer of 1894. Where the narrative deals with the hospitable Danish officials or with the self-sacrificing fishermen of the Gloucester schooner "Rigel," their proper names are retained in grateful recognition of their services. Not a little information is conveyed.

THE SUCCESS OF DEFEAT. By Melville D. Babcock, D. D. Charles Scribner's Sons: New York. Price, 25 cents.

A sermon, or address, given at Baltimore in 1893, and full of cheer for those who are down. Its central thought is that failure is never an absolute word, always relative, and the only real failure is inside, not outside; it is not being true to the best we know. Outside failure may be the greatest blessing, a means of knowledge and development. Time can finish nothing eternal, character is what God is seeking, and this grows out of struggle rather than attainment, and is a question of faithfulness mainly, of direction rather than distance. The book is small, but the thought is great.

LAURA IN THE MOUNTAINS. A sequel to "Laura's Holidays." By Henrietta K. Elliot. Lothrop Publishing Co.: Boston. Price, 50 cents.

A sympathetic writer for children tells of what was done in a holiday camp. Laura is in her eighth year, and with her brothers and sisters has a most enjoyable vacation in the mountains of Oregon.

THE CHILDREN OF BEDFORD COURT. By Grace Le Baron. Lee & Shepard: Boston. Price, 75 cents.

One of the Janet series for smaller readers. Roy Fitzpatrick is the hero here. His ambition is to be a soldier, and he is shown first as a little boy playing with his toy generals, then as a newsboy proudly

wearing his little flag and causing it to be respected, and finally as a genuine defender of his country in the Spanish-American War. In all of this is no teaching of warlike spirit, but only honor and patriotism. The sweet home life of this fine Scotch-American family is touchingly portrayed.

Magazines

— The *Contemporary Review* for October opens with "The Story of the Peace Negotiations," capably told by Dr. E. J. Dillon, who had inside information all along. He gives chief credit for the outcome to President Roosevelt. There is, also, an important article by P. T. Forsyth, D. D., on "The Evangelical Churches and the Higher Criticism." Its character may be judged from the closing word, which is this: "The Free Churches should do what they have not yet done — they should really face the spiritual situation created by the collapse of Biblical infallibility for those communities that have long repudiated the final authority of the church. To come to terms with Culture is at least as necessary for the churches in their action on society as to come to an understanding with Labor or the Democracy." (Leonard Scott Publication Company: New York.)

— The *Nineteenth Century and After* for October has no less than sixteen articles on such topics as, "The New Alliance," "The German Danger to South Africa," "The Rupture between Norway and Sweden," and "The Trial of Jesus." This last is a review of a certain Italian book on the subject, which the reviewer finds far from satisfactory. (Leonard Scott Publication Company: New York.)

— In the *Bibliotheca Sacra* for October J. W. Rows argues fiercely, but not very convincingly or fairly, against the idea that God is Father in any sense to those who are not born again. James A. Blaisdell, under the title, "The Bible and the Common Man," writes very approvingly of the Twentieth Century New Testament, which in its three volume edition had a sale of 200,000 copies, and in its one-volume or perfected condition is likely to be even more satisfactory. Dr. P. P. Flournoy rejoices to find a Unitarian — Prof. James Drummond, principal of Manchester College, Oxford — strongly defending the Johannine authorship of the fourth Gospel. (Bibliotheca Sacra Co.: Oberlin, O.)

— The October *Voice of the Negro*, in its editorial columns, asks the question: "Is the Negro inferior?" It very naturally concludes that he is not, but only "tardy in coming to the light for historical reasons, not wanting in the essentials of power, not inferior to the white man in endowments of brain and heart." But the white man, quite naturally, thinks otherwise. (Voice of the Negro: Atlanta, Ga.)

— The November *Everybody's* has for a frontispiece a portrait of Mr. Charles Edward Russell, and for a chief feature his foreword to the series of articles on "Soldiers of the Common Good" which he is about to present; in other words, he will endeavor to describe the efforts being made in other countries to lift up the average of humanity, by means of co-operation, municipal ownership, government ownership of railroads and mines, etc. Great things are promised. (Ridgway-Thayer Co.: Union Square, New York.)

— The new subscriber to the *Youth's Companion* for 1906 who at once sends the subscription price (\$1.75) will receive free all the remaining issues of the paper for 1905. These issues will contain nearly fifty complete stories, besides the opening chapters of Grace S. Richmond's serial, "The Churchills' Latch-String," a sequel to her story of "The Second Violin," which appeared in the early weeks of this year. Madame Sembrich will contribute an article on "Sovereigns I Have Sung To," and there will be three stories by May Roberts Clark under the title, "Tales of a Pawnee Hero." These will give a foretaste of the good things in store for 1906, full illustrated Announcement of which will be sent to any address free with sample copies of the paper. New subscribers will also receive a gift of the *Companion's* "Minute-men" Calendar for 1906, lithographed in twelve colors and gold. (Youth's Companion: 144 Berkeley Street, Boston.)

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson VII

SUNDAY, NOVEMBER 12, 1905.

EZRA 8:21-32.

EZRA'S JOURNEY TO JERUSALEM

I Preliminary

1. **GOLDEN TEXT:** *The hand of our God is upon all them for good that seek him.* — Ezra 8:22.

2. **DATE:** B. C. 458

3. **PLACES:** Babylon and Jerusalem.

4. **CONNECTION:** Seventy-eight years have passed since the first caravan of 50,000 exiles left Babylon for their home land. With the exception of the building of the temple, not much has been accomplished. The walls of the city are yet unbuilt. At first the Jews pursued a policy of exclusiveness. The Samaritans and other neighboring nations were sternly ruled out. Non-intercourse, however, was not followed by prosperity. Business languished. The wealth of the Gentiles had not yet flowed in, in accordance with Hosea's glowing prophecy. In their anxiety to keep themselves pure from inferior or contaminating admixture, the Jews in Jerusalem had reached stagnation. Meantime those who tarried in Babylonia were enriching themselves by trading with other races, and yet were preserved from spiritual decline by the activity of Ezra and his assistant scribes. Gradually the little colony at Jerusalem relaxed its policy. Commercial relations were entered into with surrounding peoples, and, worse than all, intermarriages with these alien and corrupt races became common. There appears to have been no one of sufficient authority or influence among them to make an availing protest. The demoralization had become marked when Ezra's attention was called to it. He held a position at the court of Artaxerxes. He had influence with the chiefs of those remaining in exile. From his royal master he easily obtained authority to lead a fresh caravan back to Jerusalem, and institute the reforms so urgently needed.

5. **HOME READINGS:** *Monday* — Ezra 7: 6-20. *Tuesday* — Ezra 7: 21-28. *Wednesday* — Ezra 8: 21-32. *Thursday* — Ezra 8: 33-9: 4. *Friday* — Ezra 9: 5-15. *Saturday* — Exod. 15: 11-18. *Sunday* — Psal. 20

II Introductory

The gathering-place of the caravan which Ezra was to lead to Jerusalem was "the river that runneth to Ahava." Here the tents of his fifteen hundred or more adherents were pitched. It was desirable that the expedition should not start without appropriate religious ceremonies; but when inspection was made, none of the sons of Levi were present. Ezra therefore sent urgent messengers to recruit as many there as possible, and his quest was rewarded by the arrival of about thirty priests and Levites and over two hundred Nethinim — servants of the Levites in the care of the temple. Then the faith of this great leader was strikingly manifested. The desert which they were to cross was infested by lawless and predatory bands. Ezra had in charge a large treasure — the contributions of the king and his counselors as well as of the Israelites who tarried. The king was willing to furnish an escort of "soldiers and horsemen to help against the enemy in the way." But to Ezra, with his firm confidence in Almighty protection, such an escort seemed incongruous, unnecessary. He had assured the king that "the hand of our God is upon all them for good that seek Him, but His power and His wrath is against all them that forsake Him;" and he meant what

he said. So he proclaimed a fast, and the people "afflicted" themselves before God to seek His defence, and the prayer and faith of Ezra were rewarded by a conviction that he had not entreated in vain. The escort was not asked for. Then "the silver and gold and vessels offered unto the house of the Lord" were solemnly weighed and entrusted to the care of twelve of the priests and ten of their brethren. After this the caravan boldly faced its perils. "It was in the flowery spring," says Stanley, "when the Jews crossed the desert, and they reached Jerusalem in the midsummer heats."

III Expository

21. I proclaimed a fast there — consisting, doubtless, of abstinence from food and earnest confessions and supplications to Almighty God. The spectacle of over seventeen hundred people engaged in this solemn religious ceremony must have been a thrilling one. At the river Ahava — "the river that runneth to Ahava;" probably one of the canals running into the Euphrates, or an affluent of that river. That we might afflict (R. V., "humble") ourselves before God. — "It meant submission, consecration and repentance" (Peloubet). To seek of him a right way (R. V., "a straight way") — one from which they would not be compelled to deviate or be turned back by attacks of enemies.

22. I was ashamed to require (R. V., "to ask") of the king . . . soldiers and horsemen. — That such a military escort would have been granted will be evident to any one who reads in the preceding chapter the decree of Artaxerxes. The civil as well as religious authority conferred upon the Jewish leader was such as to make a military retinue, from a human standpoint, essential. But Ezra was not viewing the matter from a human standpoint. He had felt himself called of God to undertake this expedition, and he had a brave confidence in Almighty guardianship. He had even asserted it to the king; and after this "boast in the Lord," he naturally felt "ashamed" to ask for material protection.

23. So we fasted — used the divinely-appointed means to seek the needed protection. Ezra appears to have inspired the whole caravan with his own heroic virtue. He was entreated of us. — A sweet persuasion came to Ezra that the prayers of the people had been answered; that the "enemies in the way" — roving, lawless, predatory bands who defied the Persian power — should not molest them; a persuasion that was confirmed by the subsequent safe passage through the desert.

24. Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah (R. V., "twelve of the chiefs of the priests, even Sherebiah, Hashabiah"), etc. — The word translated "even" in the Revised Version is rendered "besides" in the margin. If we followed the Revised Version there were only twelve "separated;" if the margin, there were twenty-two, and perhaps twenty-four. "Ezra felt emphatically the sacredness of everything devoted to God. As the vessels had been especially consecrated, he desired to put them in the hands of men who had been especially consecrated" (Doherty).

25. 27. Weighed unto them the silver and gold — evidently in ingots or bars, and not in coin. And the vessels. — Some of these may have belonged to the original equipment of the temple. Even the offering of (R. V., "offering for") the house of our God — made by the king, the seven counselors (7: 14), and the tarrying Israel-

ites. The silver and gold were to purchase "bullocks, rams, lambs, with their meat-offerings and their drink offerings" (7: 17). And if this did not suffice, Ezra was authorized to draw upon the king's "treasurers which are beyond the river," to the extent of "an hundred talents of silver, an hundred measures of wheat, an hundred baths of oil, and salt without prescribing how much" (7: 22). Six hundred and fifty talents of silver — estimated at \$630,000. Gold one hundred talents — nearly \$1,500,000. Twenty basons (R. V., "bowls") of gold, of a thousand drams (R. V., "daries"). — "A 'dare' was a Persian gold coin worth about \$5. This would make each of the bowls worth about \$250" (Rawlinson). Fine copper (R. V., "fine bright brass") precious as gold. — "A beautiful amalgam was made by the Greeks and Romans which had an almost fabulous value, probably because of the difficulty of its production" (Doherty).

28. 30. Ye are holy — consecrated. See Lev. 21: 6-8. Freewill offering unto the Lord God. — It was fitting that the sons of Levi and none others should be entrusted with vessels and treasure thus set apart for holy uses. Watch ye and keep them. — They were to guard them with a sort of sacred jealousy from friend and foe alike until they were turned over, and in a sense received for, by the appropriate officials in Jerusalem. Chambers of the house of the Lord — the annexes to the main edifice of the temple where the priests had rooms and where the treasure was stored (1 Kings 6: 5; Neh. 13: 5).

31. 32. Departed . . . on the twelfth day of the first month — Nisan, our March or April, and about the time of the Passover. The start to the river of Ahava was made on the first day of the month (chap. 7: 9). Eleven days were consumed in reaching the point of departure, holding the fast, weighing the treasure, and making other preparations. The hand of our God was upon us and he delivered us. — No record but this was kept of this journey of a thousand miles — "a journey that must have been fraught morning, noon and night with dangers and picturesque incidents. The strange sounds that still make that desert a terror to travelers, the tropical sun and the mirror of sand, the dry, stale food, the want of water, the exhaustion of the children and the aged, the constant fear of wild beasts and wilder men, the endless care of Ezra and his counselors, all go unrecorded" (Doherty). Came to Jerusalem — reaching there in July, the first day of the fifth month (7: 9), after a journey of nearly four months. Abode there three days — resting and deciding on a plan of action.

On the fourth he discharged himself of his commission to present to the temple treasury the offerings of the Persian king, his counselors and lords (verse 25), together with that spontaneously contributed by the Israelites who had accompanied him (Ezra 7: 16). This he did by appearing in person before the priests and Le-

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

vites who were in charge of the temple, and making over to them the entire offering of gold, silver and vessels which had been brought to Jerusalem from Babylon. At the same time the exiles whom he had induced to return, and whom he had conducted in safety through so long a journey, sacrificed on the altar of burnt offerings a number of bullocks, rams, lambs, and he-goats, as a token of their thankfulness to God for delivering them from the perils of the way. After this Ezra proceeded to make known to the satraps and other governors of the provinces lying west of the Euphrates the terms of the permanent commission which he had received from the king. The result was that these officials helped the Jews instead of hindering them, and furnished the necessary supplies for the temple service (Rawlinson).

IV Illustrative

"For Ezra had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Having searched out the law, and tested it in his own experience, he was eager to take it to Jerusalem, and get it enforced at the religious metropolis of Judaism. We know what that law was which he brought, it is significantly said, "in his hand." It was the Levitical code. Its chief emphasis was on ritual rather than morality, and it covered life with a multitude of precepts and prohibitions to be obeyed literally. The fallacy in this religion according to the letter of the law began to appear at once. The commands requiring the utter separation of Israel from other peoples seemed to Ezra and all servants of the law so absolute that everything must give way to it, even the ties, affections and duties of the family. Homes were broken up, wives and husbands were torn apart, and mothers and little ones driven away we know not to what suffering and shame. In due time the exaltation of ritual over conduct began to appear. The law had so much more to do with forms and rites of worship than with love and duty between man and man, that at last "purity of skin and dishes became more important with the Jew than purity of life." The more attention was fastened on the outward observance, the less regard was paid to the inward spirit, and at last it became possible for a person with a hard or hollow heart to pass for holy because his outward conduct was a goodly cloak of minute and scrupulous observance. All this came to its full absurdity and perversion in Pharisaism, against which Christianity rose in protest, but the beginnings of it arrived at Jerusalem with the "coming of Ezra." It is not strange that Ezra has not appeared as a saint or a hero in Christian literature, and that he is little appealed to for inspiration or example. Yet I repeat, Ezra and his tribe, the scribes, men of the law, saved the Jewish Church, and made possible the Christian Church (Charles L. Noyes).

Sunday School Union Anniversary

The Methodists of the enterprising city of Steubenville, Ohio, opened their doors to care for the representatives of the Sunday School Union of the Methodist Episcopal Church, who came to observe the 78th anniversary, Oct. 15 18.

It was held in the beautiful Hamline Church, of which Dr. J. A. Ulman is the popular pastor. The general topic selected was "The Child," and the special topics were "Child Study" and "Child Training," which were presented in a series of carefully wrought-out addresses. Under "Child Study" were discussed: "Its Necessity," Rev. H. H. Meyer; "Stages in Character Building," Miss Baldwin; "The Sunday school as Reconstructed by Child Study," Dr. Roads; "The Best Books for Child Study," Dr. Baketel; "The Child and the Kingdom of Heaven," Dr. McFarland. Under "Child Training" the themes were: "Training by the Sunday-school Teacher," "Training by the Church," "The Other Six-sevenths of the Child's Life," "Training in the Home," "The School of Practice." These were presented in their order by Mr.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove what Swamp-Root, the Great Kidney Remedy, will Do for YOU, Every Reader of ZION'S HERALD may Have a Sample Bottle Sent Free by Mail.

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51 COTTAGE ST., MELROSE, MASS.

DEAR SIR: Jan. 11, 1904.

Ever since I was in the army I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed; my strength and power were fast leaving me. I saw an advertisement of Swamp-Root, and wrote, asking for advice. I began the use of the medicine, and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use, and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today, and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. Thanking you for my complete recovery, and recommending Swamp-Root to all sufferers, I am

Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water

frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-



four hours, forms a sediment, or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take, and is for sale the world over at druggists in bottles of two sizes and two prices — fifty-cent and one dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTICE — In order to prove the wonderful merits of Swamp Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in ZION'S HERALD. The genuineness of this offer is guaranteed.

Meyer, Dr. Ogden, Dr. Doherty, Dr. George, and Dr. McFarland.

One afternoon was given to the topic of the Sunday School Union, at which time Dr. Doherty spoke on "The Office Work of the Year, Financial and Literary," and Dr. Baketel on "The Field Work of the Year." "Comedy and Tragedy of Statistics" was presented by Dr. Roads; Dr. Lewis gave "A View in Perspective;" and Dr. McFarland spoke on "Present Methods and Plans for the Future."

A series of very strong evening addresses was given. Dr. Knudson spoke on "The Study of the Bible;" Miss Baldwin on "The Child as the Teacher's Teacher;" Dr. Lewis on "The Child a Complex Personality;" Dr. Doherty on "Jesus the Master of Pedagogy;" Dr. McFarland on "Preservation vs. the Rescue of the Child;" while the closing address, on "Enthusiasm," was given by Dr. Ogden.

Sunday was a day of great interest. Not only were the Methodist pulpits occupied, but several of the other denominations urged that they be allowed the privilege of having the visitors in their pulpits. They were accorded a hearty welcome and given a good hearing. In the afternoon two Sunday-school conferences were held in Hamline Church — one in the Sunday-school room, led by Miss Baldwin, for the elementary divisions, attended by

teachers of pupils under thirteen years only; the other, for the complete Sunday-school, in the church, when Dr. Doherty led a conversation on "Teacher-Training," and Dr. McFarland spoke on "The Best Books." Dr. Roads conducted a conference on "Sunday-school management," and Dr. Lewis spoke on the "Best Books on Sunday-school Management."

In the evening the other churches gave up their services, and joined in a great union meeting. Hamline Church was so crowded that an overflow meeting was held in a neighboring church. At Hamline Dr. McFarland gave his masterly address on "The Old Book and the New Man." The overflow was addressed by Drs. Lewis, Doherty and Roads, and was an enthusiastic gathering. At the same time Dr. George preached in Fourth Church, Wheeling; Rev. Mr. Meyer in Toronto, Ohio; while Dr. Baketel preached at the reopening services of the Methodist Church in Hopedale, Ohio, which church he built when he was pastor thirty years ago.

Taken together, this has been one of the best meetings the Union has ever held. The program was unsurpassed. Every speaker came to time, and many most helpful suggestions were given. The Sunday School Union was never more alive than now. Its plans for the future are broad.

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

THE FIELD SECRETARY

QUITE generous and hearty approval is given the proposition to put a general secretary into the New England field. The next response needs to be a sharing in the financial obligation. This, widely distributed, would make the burden but light in any one place. If every chapter throughout the territory to be served by this new officer would contribute in proportion to membership, a greater interest would be aroused in the office, the new secretary would be able to come into closer touch with local leaders and Leagues, and the influence of such a common interest and effort would unify the chapters. New England would get somewhat of the connectional spirit in Epworth League circles. We propose a popular subscription. Epworthians, how much do you approve the proposition for a field secretary? We gladly give place to the following, prepared by Mr. W. B. Oliver, of the cabinet:

The subject of the field secretary has been before the young people of New England but a very short time, but already a large number have spoken words of commendation concerning the plan. We should like to hear from presiding elders, pastors and Epworth League workers. We know that it will introduce a new officer in the League, but that was the cry when the Missionary Society introduced field secretaries. We have no laymen who are so much belated in point of view but that they will admit that that move on the part of the Missionary Society was a wise one. Let us hear from you.

One of the most enthusiastic men concerning the proposed field secretary is Rev. E. M. Taylor, D. D., missionary field secretary. He says: "If it is within the range of possibility, I deem it a wise move to secure the services of a field secretary for the first General Conference District of the Epworth League. The personal and continued services of such an overseer would contribute much to the systematic organization and development of Christian work among our young people."

"At a recent meeting of the cabinet of the New Bedford District League it was unanimously voted that we heartily approve the scheme of putting a field secretary in the First General Conference District," writes Mrs. Geo. W. Bottoms.

"As a cabinet we wish to enroll ourselves among those in favor of electing a field secretary. There is much want of just the work such an officer may do in making our Leagues uniform, well-organized, and effective," states H. M. Smith, secretary of Maine State Epworth League.

Worth Chapter

The sixth annual banquet of the Worth Chapter of Worthen Street Church, Lowell, was held, Oct. 12, under the most favorable conditions and was a decided success. The vestry was beautifully decorated with evergreen panels, in which were placed groupings of electric lights. The League colors were used for a frieze about the entire room. A large company sat at well-filled tables and were served with a delicious banquet. The after-supper program was: Words of welcome by the pastor, Rev. E. P. Herriek; singing by Miss Blanche Martin; roll-call, and a series of tableaux. Miss Belle Green, president, reported the work for all departments. It was a good, enthusiastic time. Mr. Henry Quimby, fourth vice president, had charge of the preparations. Decorations were made un-

der the oversight of Miss Jessie Todd. The special table decorations were looked after by Mrs. Elizabeth Brady. Miss Julia Wilson had charge of the menu. This chapter bears the honored name of the late Rev. W. T. Worth, a former pastor.

West Boston Circuit

The 61st bi-monthly meeting of this circuit was held with the chapter of the German Church in Roxbury. President G. A. Parkinson presided in his pleasant manner. Fine weather, splendid entertainment by the local chapter, good soloist, a grand address, and every member happily enthusiastic, contributed to a very successful occasion. The attendance was one of the largest; the auditorium was crowded until the side rooms had to be opened. A "Praise Service" was followed by business and roll-call, the latter being responded to by 175 members. Miss M. A. Nichols presented the interests of the League department in the Deaconess Hospital Fair. Miss Grace Austin reported the Denver Convention. Mr. Charles W. Ellis sang "The Last Chord" very beautifully. The Scripture lesson was read and prayer was offered by Rev. T. A. Olsen, pastor of the Egleston Square Church. The address was by Rev. George R. Grose, pastor of First Church, Lynn, on the theme, "Every-Day Evangelism." The speaker was at his best, the address was full of good to all, and many spoke afterward of being blessed by the message. He set forth that the program of the early church was one of personal evangelism plus organized revivalism, and that success must be limited until we get back to that method.

PRAYER-MEETING TOPIC

The Dangers of Indulgence

Sunday, November 12

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

Nov. 6. Nabal's Indulgence. 1 Sam. 25: 36-38.
Nov. 7. Ben-hadad's. 1 Kings 20: 12-21.
Nov. 8. Nadab and Abihu's. Lev. 10: 1-11.
Nov. 9. Balaam's. Dan. 5: 1-9.
Nov. 10. Herod's. Matt. 14: 1-12.
Nov. 11. A motive for sobriety. 1 Peter 4: 1-4.
Nov. 12. Topic - The Dangers of Indulgence. Prov. 23: 29-35; Isa. 5: 22-25. (A temperance meeting.)

A young man failed in an examination for admission to the Marine Corps. Hoping to slip in some other way, he appealed to his congressman for assistance. Together they went to the Secretary of the Navy. Recognizing the applicant, Mr. Long inquired: "How many more chances do you want? This is your third time." Not waiting for a reply, the Secretary continued: "How do you expect to get along in the world when you smoke so many cigarettes?" Furthermore, he commented upon the odor of tobacco on his clothes, the yellow on the sides of his first and second fingers, and the expression of physical debility in his countenance. "Do you ever indulge in drinking intoxicants?" asked Mr. Long. "Only once in awhile," was the ashamed reply. No, they could not trust him. Indulgence did it. With his abilities and advantages, that young fellow might have risen to high rank, usefulness and renown. For the miserable gratification of a depraved appetite, he threw away splendid chances. It was his first cigarette and his first glass of wine that settled his case against himself. Beware of a wrong beginning!

Per Se

It is often affirmed that there is nothing wrong in a glass of liquor, or a cigarette, or some other questionable indulgence, *per se* - that is, in itself. True. But the danger lies in its tendency to create for itself an evil habit that soon becomes powerful *per se*.

Twentieth Century Spartans

1. These are an ever-increasing demand. Heroic souls with real pluck and push were never more needed than now.

2. They must be like Daniel, purposing in the heart that they will not defile themselves in any way.

3. The steady aim and unflinching resistance of temptation will be needed; but not more so than prompt and instant decision.

4. Even though the social glass is offered by the jeweled hand of a fair lady, he must be courteous, but none the less courageous in standing up for his principles.

5. We may decry war, but soldierly qualities cannot be dispensed with. A young Spartan refused a large sum of money to be given him if he would not enter the Olympic games. But he entered the contest, and after much effort and many wounds he threw his antagonist. When asked, "What will you get for your victory?" he replied: "I shall have the honor to fight foremost in the ranks of my Prince." Noble answer! We want to resist all temptations to perilous indulgence, and each new victory will qualify us to fight more heroically in the ranks of our Divine Leader.

The Be's of Safety

1. Be watchful. The rum-fiend is shy of open eyes.

2. Be industrious. Diligence is a true safeguard against indulgence.

3. Be cautious. Keep so far from the precipice that there will be no danger of falling over.

4. Be helpful. One sure protection for self is to become interested in helping a weaker brother.

5. Be prayerful. God can always be relied upon to stand by those who look to Him for strength.

"Quickened by Thee,
Be all my powers inclined
To temperance, truth and piety,
And pleasures pure, refined."

From the Shoulder

Chancellor Day of Syracuse University strikes at needless indulgence in these sturdy utterances: "This institution expects and demands of its students personal habits and general conduct in harmony with Christian ethics. Above all, intemperance and kindred evils will not be tolerated in this institution. Any student who enters a saloon, pool room, or disorderly house, will be promptly expelled if his identity can be learned. Grill-room habits are not to be tolerated for a single day!" Bravo! Splendid words, right to the point!

Norwich, Conn.

FUNNY

People will Drink Coffee when it
"Does Such Things"

"I began to use Postum because the old kind of coffee had so poisoned my whole system that I was on the point of breaking down, and the doctor warned me that I must quit it.

"My chief ailment was nervousness and heart trouble. Any unexpected noise would cause me the most painful palpitation - make me faint and weak.

"I had heard of Postum, and began to drink it when I left off the old coffee. It began to help me just as soon as the old effects of the other kind of coffee passed away. It did not stimulate me for a while and then leave me weak and nervous as coffee used to do. Instead of that, it built up my strength and supplied a constant vigor to my system which I can always rely on. It enables me to do the biggest kind of a day's work without getting tired.

All the heart trouble, etc., has passed away.

"I give it freely to all my children, from the youngest to the oldest, and it keeps them all healthy and hearty." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."
Read the little book, "The Road to Wellville," in packages.

Dedication of First Church, Hartford, Conn.

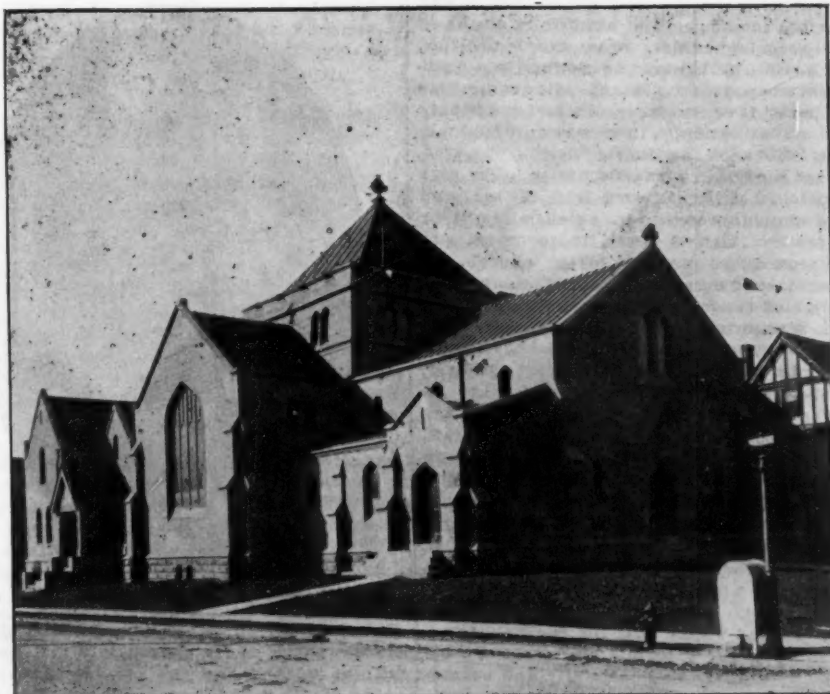
The dedication of the elegant new First Methodist Episcopal Church, at Hartford, Conn. — costing, with parsonage, \$110,000 — on Sunday, Oct. 22, was an interesting and important event; but fully as interesting and important, not only to the members of the parish, but to the Christian people of the city at large, is the fact that in connection with the dedication the property was practically freed from its floating indebtedness, the sum of \$17,100 being raised at the morning and evening services.

The dedication services were in charge of the pastor, Rev. Dr. Charles W. McCormick. The seating capacity of the church is about 550, and it was estimated that over 700 persons were present in the morning, and more than 800 in the evening. The services in the morning began with a processional, the singing of "Great King of Glory, Come," C. E. Hotchkiss, the church organist, presiding at the organ. The procession marched from the Sunday-school room at the rear of the church and was headed by the vested choir. Scripture sentences were read by the pastor, after which

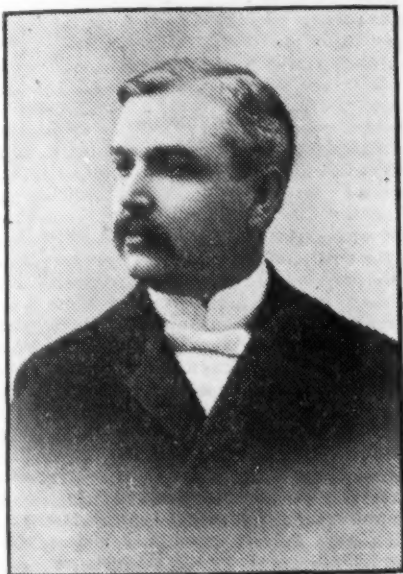
and Rev. Dr. Pardington. Following the Benedictus and offering came an anthem, "But the Lord is mindful of His own," and the singing of the hymn, "We rear not a temple like Judah's of old," announced by Rev. George L. Thomson. Bishop Goodsell preached a characteristically able and fitting sermon, from

the Christ?" Before the service of dedication, another appeal was made for the remaining \$3,000, and at the end of an hour it was announced that more money than was actually needed had been subscribed, and Bishop Goodsell then dedicated the building.

The new church stands on the southwest cor-



FIRST METHODIST EPISCOPAL CHURCH, HARTFORD, CONN.



REV. CHARLES W. MCCORMICK, D. D.

Rev. Dr. E. A. Dent announced the hymn: "The Lord our God alone is strong." The Apostles' Creed was recited by ministers and congregation, and an impressive prayer was offered by Presiding Elder Richard. An anthem, "From Egypt's Bondage Come," was sung by the church quartet. Pastor and congregation read a selection from the Psalter, and Scripture lessons were read by Rev. C. B. Ford

Judges 3: 8: "And they heard the voice of the Lord God," which was highly appreciated by the very large congregation.

Near the close of the morning service Dr. McCormick introduced Dr. James O. Wilson, who made an appeal for funds, stating that \$17,000 must be raised in order to clear the floating indebtedness. He informed the congregation that on Saturday evening the official board of the church had pledged \$10,000, and it was desired that the full sum required be raised before the dedication of the church by the Bishop. Thousands of dollars were announced in the first twenty minutes, and at the end of an hour, \$14,068 had been given.

The formal dedication of the church was made by Bishop Goodsell in the evening. The sermon was by Rev. Dr. James O. Wilson, pastor of Nostrand Ave. Methodist Episcopal Church, Brooklyn, N. Y., an able and eloquent preacher. His text was John 4: 29: "Come, see a man who told me all things that ever I did. Is not this

ner of Farmington Avenue and Smith St. It is of brick, trimmed with brownstone, and is of English Gothic architecture dominated by a central lantern. The full plans call for a 70-foot embattled tower at the northeast corner and a cloistered facade. These additions will be made later. In the basement, which is cement finished and dry, is the heating, electric and organ blowing apparatus; a large kitchen with range, pantry, etc.; dining-room, ladies' parlor and lavatory. On the second floor is the auditorium, Sunday-school room (which has a gallery on three sides, and will seat about 400 persons), primary room, library and pastor's study. The second floor, rear, has an official board room and class-rooms.

The auditorium is in the form of a cross, 68 by 72 feet, not including the choir, and has a height of 50 feet to the top of the lantern. It will seat 550 persons. The pews are of the square type, and all the finishings of the room are in black oak, finely polished. The "mission" style of furniture prevails within the chancel, with Gothic arches on every hand, the whole giving the impression of massiveness and solidity. About 250 incandescent lamps are used in lighting the auditorium, one chandelier having 61 and another 48, with many in groups about the side walls. The pews are equipped with hymn boards and adjustable knee rests. The carpet is of a subdued green. The organ, costing several thousand dollars, is of fine tone, a three-manual, electro-pneumatic instrument, built in at the right of the chancel.

The altar and chancel furnishings, including choir and clergy stalls, hymn boards, communion table, preaching pulpit and brass lectern are the gifts of Mr. and Mrs. Charles E. Parker, and are also of oak and are in conformity with the high oak paneling at the back of chancel.

The pastor's study is completely equipped with telephones, desk, tables, library, etc., and is only a few feet distant from the side door of the parsonage, which adjoins the church on the west. The parsonage has eleven rooms finished in black oak.



INTERIOR OF FIRST CHURCH, HARTFORD, CONN.

6% R U Getting For Your Money ?
 "Banking by Mail" on request.
 EQUITABLE BANKING AND LOAN COMPANY
 Macon, Ga.

Rededication at Richmond, Maine

Sunday, Oct. 2, was a memorable day in the history of the Methodist Episcopal Church at Richmond. For nine months the people had been living upon anticipation; but on Sunday they feasted upon realization. Their fondest hopes were more than realized, as they looked upon the remodeled and beautifully and thoroughly repaired edifice. From steeple to cellar, from one end to the other, outside and in — nothing had escaped the vigilant eye of the committee on repairs. If convenience, comfort and beauty could make one happy, there was nothing lacking to foster such happiness.

It was a complete transformation. The pipe organ had been transferred from the rear end of the audience-room to the extension built for it at the front end. A great improvement was to be seen at the entrance to the church. In place of the old organ and choir loft was a large, well-lighted vestibule, with three doors leading to the auditorium. At the pulpit end of the church a change equally as great had been made. In place of the narrow, short platform, one 10-6 x 28 feet had been built for use of preacher and choir. In front of this is a chancel 5½ feet wide, enclosed with an altar rail 35 feet in length. Extending back from this are the twelve rows of beautifully carved oak pews, of the very latest style and pattern, with Gothic ends to compare with the architecture of the church. Comfort was the one thing sought after in ordering the pews; and from expressions heard from the people after the three long services of the day, the desire was fully realized; many saying: "They are the easiest pews I ever sat in." The walls and ceilings have been covered with steel, very tastefully and beautifully painted. The ceiling was pronounced to be one of the handsomest ever seen. Double-swing covered doors have been placed between

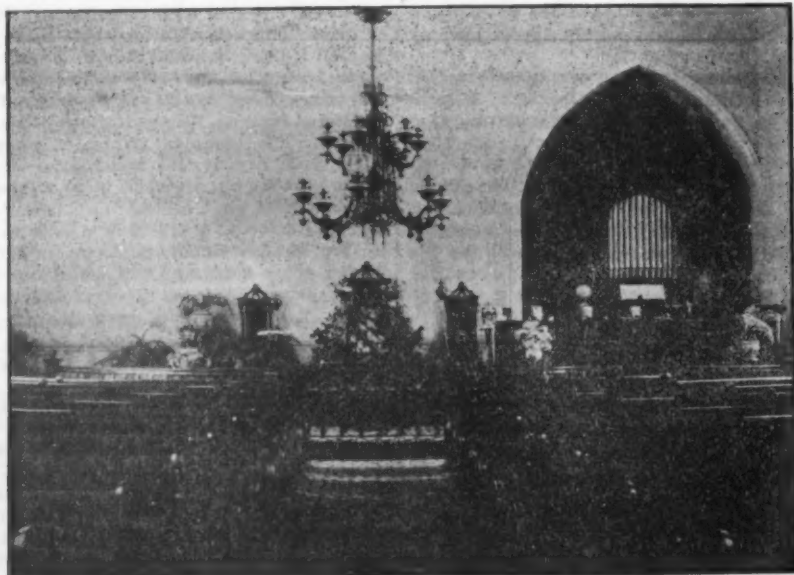
tion. The cost of the work done amounted to a little more than \$2100. A debt remains, for which the Ladies' Aid Society has become responsible, which, it is expected, they will be able to wipe out in the near future.

The following is clipped from the *Richmond*



REV. ROYAL A. RICH

Bee, the local paper: "Rev. R. A. Rich, the present pastor of the church, is a zealous and faithful worker, and the present appearance of the edifice is due in no small measure to his personal mechanical labors, which can be seen from the outside entrance to the pulpit. His



INTERIOR OF RICHMOND (MAINE) CHURCH

vestibule and auditorium. Cypress doors finished in the natural wood give a very pleasing and pretty effect to the vestibule and front of the church. A new carpet is upon the floor, with rubber matting in the vestibule. Curtains of rich material have been hung in front of the choir chairs and at each end of the organ. Twelve oak chairs have been placed for the comfort of the choir. Outside, equal improvements are to be seen. The old steeple has been removed, and a modest four-square built in its place, the whole topped out with a vane of artistic pattern. New steps have been built to the entrance, and the grounds graded. With these improvements and repairs, the society has a church building of which it may well be proud.

The services of the day included an old-fashioned Methodist love-feast at 9 A. M.; communion at 10 A. M.; reading of the church history at 10:30 A. M.; sermon by Rev. I. T. Johnson at 10:45. The rededication service took place at 2:30 P. M., with an able sermon by Rev. R. N. Joscelyn. In the evening there was an evangelistic service, with preaching by Rev. Messrs. Joscelyn and Johnson, followed by a consecration service, with two seekers after salva-

spiritual love for his religion, his untiring and earnest desire to advance and promote the happiness of mankind, in the fellowship of God, has endeared him to his parishioners as well as to the inhabitants of the town. With a pastor of his pure and intrinsic merit at the wheel, and the continued strong co-operation of its members, the Methodist Church will stand as a beacon light to the weary wayfarer, as a guide to that exalted region where joy knows no sorrow and souls will be at peace with their Heavenly Father. May he live long to continue in the work he has so nobly and successfully begun, is the wish of the *Bee*."

Debt-Raising Jubilee at Cataumet

The celebration of the deliverance of Cataumet Church from debt was fittingly observed, Oct. 11. The services were largely attended and of a most helpful and inspiring character. It was a splendid achievement when this small society remodeled its church edifice eleven years ago. But unfortunately it had cost more than was anticipated, and the joy of the rededication was clouded by the fact that a debt rested upon the property. Through the inter-

vening years attempts have been made to reduce the size of the burden, but it was still cumbersome. At last the time came when it seemed clear that the debt must be paid now or never.

An appeal was made to the Conference Board of Home Missions to furnish a lever of \$100 by which the indebtedness of \$600 might be raised. The society came to the relief of the church, provided the entire amount was secured. To the people of this small society it seemed an utterly hopeless task to raise the amount needed; but by much hard work it has been raised and the debt paid. The giving was beyond all expectation, and the treasurer found, upon balancing accounts, \$174 as a surplus, which has been deposited in the savings bank for future use. Thus, through the energetic and untiring efforts of the treasurer of the board of trustees, Hon. D. D. Nye, the plan suggested by the pastor, Rev. Nathaniel B. Cook, has been brought to a happy consummation. The people feel under a special debt of gratitude to the many summer visitors and friends by whose generous subscriptions this work of canceling the debt has been accomplished. The Cataumet Church "debt" is now a thing of the past.

The jubilee was characterized by one as "the most important event in the history of the church." It was a notable occasion. The program in the auditorium began at 2 o'clock. Misses Swift, Bourne, and Waterhouse, of Bourne, rendered very sweetly an anthem, "Abide with Me." Rev. G. S. Butters, D. D., of Newton, preached an earnest, inspiring, and effective sermon from John 10:10: "The Abundant Life." Following this service a banquet was provided by the Ladies' Aid Society. At the post-prandial exercises Presiding Elder Ward presided and introduced, in order, the following: Deacon Chester S. Wright, of the Pocasset Baptist Church; Messrs. E. G. Perry and E. H. Tobey, of the Bourne Methodist Episcopal Church; Rev. L. E. Taylor, of East Falmouth; and Mr. Benjamin Irwin, of Sandwich. In the evening another large audience assembled to enjoy the closing exercises. Presiding Elder Ward preached an inspirational, evangelistic sermon from Eph. 2:1. Then David D. Nye, treasurer of the trustees, read a brief statement, and presented to the pastor the canceled notes, which were burned while the audience were singing, "Praise God from whom all blessings flow." With this encumbrance removed, the Cataumet Church will have added power for usefulness in the future. Rev. W. D. Woodward, a former pastor, who was permitted to build a new parsonage during his pastorate, costing about \$3,000, all of which was secured by

Food Does It

Curious how Right Food Rebuilds Body

The benefits of the good red blood made by Grape-Nuts food is described in a letter from Chicago:

"I was for years sadly afflicted with hemorrhoids caused by constipation, which was the result of impure blood supplied by food not adapted to the needs of the body under certain conditions. My trouble extended to rectal hemorrhoids, which greatly reduced my strength. A surgical operation gave me no relief, and I was compelled finally to quit business.

"Luckily, just when things were looking the blackest, some one recommended Grape-Nuts food as a desirable article of diet, and I began (December, 1903) its use, and in a few months brought my health back to me.

"The action of my bowels is free and regular now, and this has brought relief from the hemorrhoids. At the same time a neurotic trouble which had been growing on me, and which the doctors could never do anything with, has also disappeared. All this return to health I am free to say I owe to Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

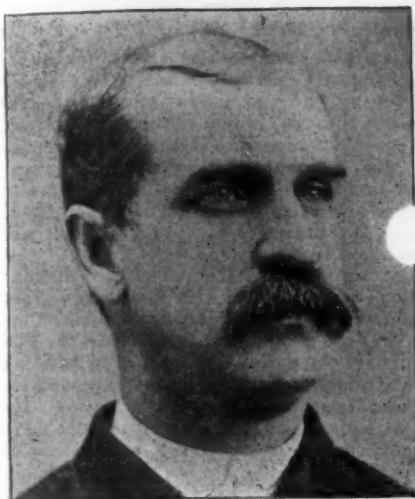
There's a reason.

Read the little book "The Road to Wellville," in packages.

his indefatigable labors, and who was not able to be present, forwarded an original poem entitled, "The Old Church at Cataumet."

Semi-Centennial at Warren

The 50th anniversary of the Methodist Episcopal Church at Warren has been appropriately celebrated by a fortnight of special services, beginning Oct. 15 with a historical address by the pastor, Rev. W. F. Lawford, in the morning, and a union service in the evening, with sermon by Rev. W. B. Oleson, of the Congregational Church. Tuesday evening, Oct. 17, a sermon was preached by Rev. E. B. Marshall, of West Warren; Wednesday evening a supper was served in the vestry; Thursday, Rev. Wesley Wiggins, of Whitinsville, preached; Friday was Young People's night; Sunday (Oct. 22), Presiding Elder Richardson preached in the morning, and in the evening "The Early Days" were recalled by Messrs. Henry Green,



REV. W. F. LAWFORD

H. A. Perry, John J. Lysett, Albert Woodard, Andrew Van Slyke, A. Whitaker; Tuesday evening the sermon was by Rev. W. C. Townsend, of Milfaineague; Thursday, by Rev. A. R. Nichols, of Shrewsbury; Friday, by Rev. A. L. Howe, of Wilbraham; Sunday (Oct. 29), the Lord's Supper was administered by the pastor, with a consecration service in the evening.

In 1849 a factory was built in West Warren; twenty families moved into town who were Methodists. Services were held in a school-house under the direction of Dr. Warren. Later, Horace Stone, a student from Wilbraham, began a preaching service. He continued for three years, and many were converted. A fire breaking out in the village, the factory was destroyed, the people scattered, and the meetings came to an end. In 1852 revival services were held in Union Hall by Rev. Horace Moulton and Rev. Daniel Winslow. In 1853 there was a great deal of discussion on the slavery question. This did not find favor with the Congregational people. The anti-slavery members withdrew, and united with the Methodists. At their request Rev. G. M. Steele was stationed here as pastor. He was a wise and efficient pastor and preacher, and the new enterprise grew under his care. He was followed by Rev. David Sherman, who served the church four years—years of prosperity. While presiding elder he lived in the town. The growing society found itself cramped in the hall. During the pastorate of Rev. M. M. Parkhurst, they bought the Jenksville Congregational Church and moved it to town. The church was dedicated in 1864, Rev. Nelson E. Cobligh, D. D., editor of ZION'S HERALD, preaching the sermon. The continued prosperity of the church forced them, during the administration of Rev. Alonzo Sanderson, to enlarge, which was done at a cost of \$10,000. Rev. H. B. King built a beautiful parsonage, which is a joy to the pastors. While Rev. Fayette Nichols was stationed in Warren, he started the West Warren Church. For many years the Methodist was the leading church in the town. The removal of the Pump Shop has seriously crippled the church, the majority of its members moving away. A heroic band of men and women are maintaining worship in the old church. They are full of hope for the future, expecting the next fifty years to be

brighter and more successful than the past. Many distinguished men have worshiped at her altars. Bishop William Burt started here on the journey toward greater usefulness and heaven. Rev. Arthur Bonner found Christ here and heard the call of God. The following is the list of pastors: Revs. Geo. M. Steele, David Sherman, Daniel Atkins, David Sherman, N. P. Hatchwell, M. M. Parkhurst, E. C. Chase, F. T. George, T. B. Treadwell, John R. Locke, A. C. Godfrey, W. R. Tisdale, Fayette Nichols, R. F. Holway, A. Sanderson, W. G. Richardson, J. F. Mears, W. C. Townsend, S. B. Sweetser, H. B. King, A. R. Nichols, Wesley Wiggins, A. L. Howe, W. M. Crawford, W. F. Lawford.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Norwich District

Baltic.—Mr. Harold Lawton, who was a zealous promoter of the new church enterprise, and a generous giver to the support of the Gospel, has relinquished his place as manager of the Baltic Mills and removed to Plainfield, Conn., where he is to build a new mill. Mr. Samuel Butterworth, who was the assistant under Mr. Lawton, is the inside superintendent, and Mrs. Wm. E. Peck is manager of outside departments. The work on the charge is growing in interest. The congregations are increasing and appreciative. The choir is under direction of Mr. Samuel Lawton, and renders attractive music. Mr. W. H. Crawford is superintendent of the Sunday-school, and by his spirituality, tact, and fruitful methods is increasing the attendance. An Epworth League, which has its services on Sunday evenings, is doing good work. The King's Happy Helpers, a junior department, meets Saturday afternoons, and under the leadership of Miss Lottie Hague is doing good work among the children, who are being taught not only Scriptural truth, but to do useful things in a very practical way. The Ladies' Aid Society is a very busy body of Christian workers, securing good returns from a table at the county fair recently held at Norwich. The pastor, Rev. C. T. Hatch, is restored to his usual health, and is doing full work with his accustomed vigor and success. Excellent audiences attend the preaching services, especially in the morning.

Versailles.—The Potoket Manufacturing Co. is building an addition to its mill here. A new weave shed is being built, which, when completed, will hold 718 looms. This will call for additional new machinery to balance the same, calling for spinners, weavers, and other workers on fine cotton goods. Fourteen new tenements are being built. This company has given generous support to our work since it has owned the property. It is hoped that the high class of skilled laborers which the work calls for will help to increase the congregation at our church and add to the moral tone of the community. Mr. C. W. Perkins and wife are valuable aids to our work. Oct. 8 was a day of special interest. Two persons started publicly in the service of Christ at the close of the sermon. The Ladies' Aid Society is doing good work. Rev. C. T. Hatch is the pastor here, having Versailles with Baltic.

Rockville.—Old Folks' day was observed on Sunday, Oct. 15, with exercises that were interesting and appropriate. There was, as usual, a large attendance of elderly people, including

not only the members of the Methodist Church, but many from the other churches in the city, as a general invitation was extended to all aged people. Many who were unable to walk were taken to the church in carriages. All were very cordially received by the members of the reception committee. The musical program was a pleasing and profitable feature, and the various selections were rendered by a large reunion choir, including many of the old-time singers of the city, assisted by an orchestra. The choir platform was enlarged to accommodate the choir, and the floral decorations at the front and sides were elaborate and beautiful. It was the fifteenth annual observance of the day at this church. The service opened with the voluntary, "Auld Lang Syne," by the orchestra and the organ, and was followed by the singing of the doxology. After the opening exercises Miss Maud Nichols sang a solo, "Sweet Memories of Departed Days," which was followed by the anthem by the choir, "Jerusalem, My Glorious Home." The pastor, Rev. W. P. Buck, gave an excellent sermon, full of comfort and good cheer to these aged saints, who will soon pass to their reward in the heavens. The deaths announced during the year were James Lasbury, Mrs. Martha L. Thompson, Miss Minnie N. Thompson, Lyman Bedurtha, and Warren Risley. After the close of the service the elderly people were tendered a reception, and presented with buttonhole bouquets by the members of the Epworth League, and the orchestra and organ rendered the postlude, "Sweet By-and-By."

Personal.—Rev. J. B. Ackley, who resides in Burnside, has been spending a brief vacation at Jackson, N. H., during which he and three friends made a record breaking trip to the summit of Mt. Washington via Tuckerman's Ravine, a very graphic description of which appeared in the *Mooseup Journal* of Oct. 12, over his signature.

Tolland.—Rev. J. H. Allen, pastor of this church, is abundant in labors, having also Crystal Lake as a part of his charge, which is five miles from Tolland and where he preaches every Sunday afternoon and holds also week-night prayer-meetings. At Tolland he ministers to a very intelligent people, and on Sunday evenings is favored with an excellent audience consisting mostly of young people. The Ladies' Aid Society is a decidedly vigorous institution, working hard and successfully to help the church in its financial and social work. This church was greatly helped by a bequest of several thousand dollars' worth of real estate, which came into their possession about three years ago. The pastor's oldest son, a graduate of Wesleyan University, class of 1901, is now a professor in the Kingsley School for Boys at Essex Fells, N. J., and the second son is a junior in Wesleyan University. The eldest daughter has an excellent position in the office of the *Newport Daily News* in Newport, R. I., and the younger daughter resides with her parents and is a music teacher. Mr. Allen is on his third year, and is deservedly popular and eminently useful.

Jewett City.—Rev. C. H. Van Natter, pastor of this church, introduced a recent Sunday evening service in a novel and interesting way by holding a praise service on the porch of the church. Prayer was offered, and a brief address was given by the pastor. The singing was under the direction of the able chorister, Mr. Edmond Wood. The people were then invited into the

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church, where they listened to an earnest sermon and excellent singing.

Moosup.—About two weeks ago, a number of the friends of Rev. and Mrs. J. Harding Baker, called upon them, the occasion being the birthday of Mr. Baker. After a very enjoyable collation had been served, a handsome roll top desk was presented him, the presentation address being made by the pastor of the church, Rev. S. M. Beale, in well-chosen words, to which the recipient responded appropriately and appreciatively. The company spent a very pleasant evening, and left wishing Mr. Baker many happy returns of the day. His many friends will be pleased to hear that his general health is considerably improved.

South Glastonbury.—The group of churches of which Rev. J. N. Patterson is the chairman, have been holding special services in this church for three weeks in succession. At the beginning the pastors held a brief service of song and speaking on the street in the front of the post-office, and then invited the people there to meet with the audience in the church. The attendance has been very good, and a decided interest was manifested on the part of the congregations. The pastor of the church, Rev. J. N. Patterson, who is also pastor of the church in Portland, did a good deal of personal and pastoral work during the progress of the meetings, and is much encouraged as a result of these special services. This church was formerly quite strong, but decline in business requiring many removals, and the death of many of the older people, combined to greatly reduce the size of the audiences until a mere handful remained. These meetings, have encouraged the remnant and afford them a more hopeful outlook. Those who assisted the pastor in these services were Rev. Messrs. W. F. Davis, John Oldham, W. T. Carter, W. J. Smith, and D. C. House. X. Y. Z.

New Bedford District

Fall River, Italian Mission.—Last January Rev. Philip Manfre, of our Italian work in Providence, opened mission work among his people in Fall River. In three months 16 persons were received on probation. In April Rev. N. A. Sabbarese was appointed to an Italian

Mission associated with St. Paul's Church. He has devoted himself to the work with energy and consecration. Fifty-six names are now enrolled—40 since Conference. The number of Italians in Fall River is not large, and this is very excellent work. Four class-meetings in residences, and a midweek service in Globe Village, are maintained, besides the Sunday services. A Sunday-school is begun, and an Epworth League of 88 members has been organized. The missionary pastor is rejoicing, hopeful, expectant.

W. F. M. S.—A number of delegates from this district greatly enjoyed the annual meeting at Brookline. Miss Mary A. Danforth was at her best in an address, on the Sunday evening following, at First Church, Taunton, aiding and encouraging the vigorous society connected with that church.

District Preachers' Meeting.—The autumn session enjoyed the hearty hospitality of the church at Bourne, of which Rev. Frank L. Brooks is the debt-paying pastor. The plans of the program committee were carried out exactly: Monday afternoon—"Are We Christians?" Hartley A. Ridgway; "The Reformation: Its Influence upon the Social and Religious Life of England," John Pearce; sermon, 7:30, Samuel J. Rook. Tuesday morning—"Christianity and the Church," Frederick W. Coleman; "World Organization—A Review," Florus L. Streeter. Tuesday afternoon—"Tennyson," Joseph Cooper; "Soul Winning," Arthur Wadsworth; sermon, 7:30, Charles Smith. The pastors present seemed unanimously to share the opinion of the presiding elder that this was an unusually strong, well-connected and helpful program, a very enjoyable session.

Cataumet.—Rev. N. B. Cook and people are happy after the fire—the burning of the notes which have long stood as an indebtedness against the church. Programs of special music, assistance by neighboring pastors, and the sermons of Dr. Geo. S. Butters and Presiding Elder Ward make Oct. 11 a memorable day with this church.

Provincetown, Centenary.—The pastor, Rev. James Biram, is reported to be improving in health.

Personal.—This district is pleased that to one of our laymen, Robert F. Raymond, has come the honor of the presidency of the Massachusetts Sunday-school Association for the coming year.

Marriage Bells.—Announcements are out for the marriage, Nov. 1, of Arthur W. Luce, of Cincinnati, and Bessie B. Biddle, of Philadelphia. Mr. Luce is the son of Rev. and Mrs. Warren A. Luce, of Taunton. He holds a very responsible position with the Barber Asphalt Paving Company.

North Dighton.—An autumn Sunday evening Sunday-school concert has just been enjoyed. Rev. J. S. Bridgford opened the discussion on "The Religious Outlook," at the last meeting of the East Bristol Neighborhood convention.

Myricks.—Aggressive evangelism has begun here. The presiding elder was present a few days. There are evidences which give hope.

Taunton, Tremont Street.—Though the pastor, Rev. J. E. Hawkins, is non-resident, the Sunday services manifest increasing interest, and an outpouring of the Spirit is looked for.

Dighton.—Mrs. E. W. Goodier, wife of the pastor, has been for some time in poor health. From a trip to Auburn, Me., she and her friends are hoping for beneficial results. Two weeks have been devoted to revival meetings in this church.

South Harwich.—In the improvements upon the church at East Harwich, memorial windows are contemplated, bearing the names of two beloved pastors, now deceased—Rev. Solomon P. Snow and Rev. Edward B. Hinckley. A friend of Rev. J. S. Bell, by his will, left him a life-lease of a residence in Taunton.

Taunton, First Church.—The Industrial Circle of the King's Daughters has just celebrated its twentieth anniversary. A delightful evening was enjoyed, "just among ourselves," over forty members and former members being present. Mrs. Cora L. Brownell was presented a solid gold locket as an appreciation of her efficient services as president for seventeen years. For several successive sessions Mrs. Brownell has been assistant to the statistical secretary of the New England Southern Con-

ference, and has a wide circle of friends. This Circle of the King's Daughters has a membership limited to 30; its ranks are always full; it is a popular and very useful organization of young women. By the will of the late Jacob Burt, long a member and officer, this church has just added \$300 to its invested funds.

Fall River.—An Evangelization Union for Fall River and vicinity has just been organized, with constitution and full list of officers, to better provide, especially, for the work now being undertaken among the foreign-speaking people: President, Rev. W. I. Ward; vice-presidents, Rev. John E. Blake, Ellery Chase, Edward Goss; secretary, J. Arthur Childs; treasurer, Miss Sarah R. Vestal; trustees, John D. Flint, Thomas Waring, and A. W. Weaver. The executive committee are the officers of the union, with Samuel Wood, Edward A. Quarumby and Charles E. Baker, of the First, Summerfield and Quarry Street churches, respectively. C. H. S.

Providence District

Woonsocket.—The work here never seemed so promising as it does at this time. New scholars are coming into the Sunday school and new members into the church. Seven were received into church membership at the last communion. The different societies are actively engaged in the various fields of work, and all services are well attended. The pastor, Rev. Francis H. Spear, is preaching a series of sermons on "Christ No Respector of Persons." The annual meeting of the Woman's Home Missionary Society will be held with this church, Nov. 7-8, and special revival meetings, conducted by Rev. Dr. F. K. Stratton, will begin Nov. 12. Unfortunately, the pastor is compelled to leave his work to undergo a surgical operation at the New England Deaconess Hospital in Boston. He assures his friends that no serious outcome is anticipated, but is receiving expressions of sympathy from the church and his many friends outside. Mr. Spear has been recently elected president of the local "Ministerial Alliance."

Group-meetings.—A high spiritual tide has been flowing in the various group meetings, and the results have been more than encouraging. There have been several conversions in almost every group. The attendance in some groups has been unexpectedly large, and individual church prayer meetings have been larger than for many years. KARL.

EAST MAINE CONFERENCE

Rockland District

East Pittston.—Here was held the fall session of our District Association. Do you brethren know you made a grievous mistake in not making effort to be present? Do you know that it was not fair to the few brothers that did attend? Do you know that it was not courteous to the pastor and to the people who entertained the Association? Do you know it was not doing by yourselves as you ought to do? Now of course this applies only to such as could have been there if they would have been there. But all should have been sufficiently thoughtful to write a reason for absence to the pastor of the church. Do we not owe some obligations to other people? Are we not under some obligations to our district, and to our brother minister? Now I do not expect you to rise in solid phalanx and vote a resolution of thanks for these cogitations. They are freely given, but they are of value for your consideration. We speak that we do know, and testify that we have seen.

We had a meeting of surpassing excellence. There were present only eight of the preachers

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of the district, and the majority of them came from farthest points — Boynton, Butterfield, Atwood. Rev. R. N. Joscelyn, of Gardiner, Maine Conference, also cheered us with his presence and help. But what congregations we had! People from surrounding towns came with their teams distances of ten miles to enjoy the meeting — from Dresden, Chelsea, Randolph, Sheepscoot, and Whitefield. And all were most royally entertained by the good people of this rural village. On Wednesday dinner and supper were served in the vestries to all the people. It was a banquet. The sermons by Revs. E. H. Boynton, R. N. Joscelyn, and S. O. Young were most excellent — earnest, thoughtful, evangelical, evangelistic, orthodox, not musty, soul-stirring, good. The five topics for discussion — practical and timely — were all well considered, though but six out of twenty men assigned to the discussion were present. We closed the meeting Thursday morning in a great rainstorm. The attendance was small, and yet surprisingly large, but the few of us who were privileged to be there will long remember that genial, warm-hearted closing session, for the spirit of prayer was upon us, and the Spirit of the Christ was among us, and our hearts were glad and our souls were aglow under the influence of a Presence divine.

This charge is prospering greatly under the pastoral care of Rev. L. L. Harris. Work on all lines is encouraging. The young people are alive — and here is one of the finest bands of young people on the district. The older people are interested. The Ladies' Aid Society is active, and is a most important auxiliary in the church work. Finances are well in hand. The district claim has been met in full. East Pittston is the banner charge in this respect, surely. Who'll be the next? Pastor Harris is held in such esteem that already his people are saying: "We want no change next year." Presiding elders who may be squinting over this way will please take notice! Mr. Harris is one of the busiest men in the Conference. His charge has grown till it includes — judging by his appointments — East Pittston, North Whitefield, King's Mills, South Jefferson, Cooper's Mills, and the rest of the places. It was the elder's privilege on a recent Sunday to ride out nine miles to preach to a good congregation in the old Baptist Church at Cooper's Mills, and back to the evening service at East Pittston. This kind of labor makes this country parson — Mr. Harris — "healthy and wealthy and wise;" wealthy, at least, in the affection and deep regard of all the people in this region of the country.

Wiscasset. — Rev. H. I. Holt has entered Cobb Divinity School at Lewiston as a pupil. He still carries on the work of his charge as he may be able in connection with his school duties. Mr. Holt is a stirring, promising young man, and is bound to succeed. His pulpit work and his social service addresses — earnest, direct, at times almost vehement appeals — have been much appreciated.

Thomaston. — No effort is spared by Rev. A. E. Morris to forward the interests of Christ's kingdom at Thomaston. The boys' club — the coming men of America — is a successful and very interesting organization. In their meet-

ings business is carried on in regular parliamentary form. Such training can be only beneficial. In the plans for their outings and various entertainments a special eye is had to their best ethical, moral and social development; and the boys like it. The Junior League pledged \$25 to the support of the church. The Ladies' Aid Society is one of the vertebræ of the church. Mr. Morris' pulpit work is eminently acceptable. A sermon recently preached before the Lodge of Masons was highly pleasing to that body. The people gladly welcome the pastor in their homes.

Windsor, China, Montville. — These are circuits without a pastor. Some of the points keep up their social services and their Sunday-schools. All they need is a pastor. They cannot give large support, but no man with a small family would suffer on either of these charges. Suffer? They would turn their farms into his cellar before they would let him suffer. Often these "poorest" charges are the most homelike and hospitable in the Conference, and they appreciate a faithful pastor to a point of kindness seldom known in the larger towns and villages. Here are opportunities for heroic labor and grand accomplishment.

Unity and Troy. — Rev. C. W. Ross continues to serve this circuit with acceptability. The people are scattered over a large territory, and yet congregations are fairly good. Here, too, we find the Ladies' Aid to be the essential factor in the financial and social life of the church. It was the elder's privilege, at the time of his last visit, to enjoy meeting a large company at a good country farm home, under the auspices of these elect ladies. The people came from "the regions beyond." If you want to enjoy red-hot hospitality and good baked beans, get into one of these rural socials. It would pay the editor of ZION'S HERALD to come all the way from Boston just to take in one of the real, rural, rollicking, baked-bean-and-brown-bread-doughnuts-and-coffee kind. And there you get cream — cream — not made of what one of my brethren might call storch. Cream on pudding, cream with pie, cream cake, cream in coffee, cream on toast if you like — cream!

Dismont Circuit. — Rev. H. P. Taylor, a local preacher, has been serving this charge since Conference. He finds the work to be very difficult, as he has no team, and a pastor here finds a good horse an indispensable possession. Under so serious an embarrassment Mr. Taylor has not met with the enthusiastic success he would be glad to realize. Only persistent house-to-house work, "hard at it and always at it," as a living motto in a consecrated heart, can accomplish much on these hard country fields. T. F. J.

MAINE CONFERENCE

Lewiston District

Rumford Centre. — Rev. J. L. Pinkerton has been transferred by Bishop Fowler from the East Maine Conference and stationed here. He arrived on the field the first of August, and has already won a high place in the estimation of the people. As Rev. G. B. Hannaford has found it necessary to give up the work at Andover, the church there will be supplied by Mr. Pinkerton on Sunday afternoons.

Rumford Falls. — The people here cannot say enough to express their affection for their pastor, Rev. George A. Martin. Large audiences greet him each Sabbath. The work at Virginia continues, and a Sunday-school and prayer-meeting are held there each week. Miss Hayward, the evangelist from the Deaconess Home, will assist the pastor three months, beginning in January. Rev. G. B. Hannaford, having surrendered the work at Andover, will live in his home at Rumford Falls among the people for whom and with whom he has so faithfully labored in the past and who hold him in high esteem. While his health does not permit him to take a charge, he will preach occasionally at various points as opportunity offers.

Conway. — At Conway Centre the new vestry has been finished, and was dedicated, Wednesday evening, Sept. 20. The cost of the vestry was \$435, and an indebtedness of \$140 remains to be raised. Rev. T. P. Baker gave the address at the dedication. Rev. J. E. Frazier was present also. The speaking was followed by ice cream and cake. The church at this point has been painted. At the morning service, Sunday, Oct. 15, at Conway, 8 were baptized and 9

received into full membership. In a few weeks there will be baptisms and receptions into membership at the Centre. The pastor, Rev. J. H. Irvine, is faithfully working his large charge and praying and looking for a revival.

North Conway. — Rev. C. L. Banghart is laboring earnestly to build up this charge. He finds much to encourage him, and his work is greatly appreciated by the church. Freeman Davis, son of Israel Davis, who is one of the stewards and trustees of the church, entered Dartmouth this fall. The pastor had the joy of baptizing him and receiving him into the church before he left for college. Sunday, Oct. 1, Margaret Lenna, four months old, daughter of Charles E. and Elizabeth Blanchard, was baptized in the church.

Farmouth. — The debt of \$1,000, for which subscriptions were taken last May, has already been reduced by more than half of the amount in cash payments. The pastor, Rev. A. K. Bryant, is joyful over the financial and the spiritual outlook. He has received 4 by letter and 6 on probation during the quarter. There have been 25 seekers at altar. During the two weeks in which the pastor was assisted by Rev. D. F. Nelson and Rev. Felix Powell, 15 sought the Saviour. There is an excellent attendance at the class and prayer meetings.

Intervale. — Sunday, Oct. 8, was one of the most delightful days imaginable, and on that day the writer visited this charge. The mountains were in their autumnal glory. The first frost of the season had occurred only the Friday night before, and many flowers were still blooming in the gardens. With such inspiring scenery around him, and with such appreciative people as he has about him, it is not strange that Rev. G. C. Andrews, the pastor, thinks himself delightfully situated. The pastor's daughter, Mabel, who is with her uncle in Massachusetts, has undergone an operation for

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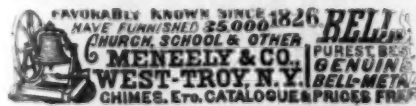
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appendicitis, and her health is improving. The parsonage has already been, and the church will soon be, shingled.

Lewiston, Park St.—During the summer vacation extensive repairs were made on this church. The audience-room has been frescoed, pews repaired and varnished, carpet cleaned, and the woodwork painted to harmonize with the decorations. The vestibule and lower hall were frescoed and the woodwork painted. The broken glass has been replaced to match the original colors. The interior of the church is now beautiful and attractive. The decorating of the church was done by Harry Cochrane, of Monmouth, and for harmony of color and beauty of design is a worthy tribute to his talented artist. About \$550 were expended, and all bills are paid. Much credit is due the Ladies' Aid Society for their efforts and to those who so generously responded with their means. The pastor and people rejoice over these improvements, and are now hoping for a revival.

Norway.—While no special services have as yet been held here, there is a good revival interest in the regular services and a number have recently been converted. During the quarter have been baptized. Paul Quimby Brooks, the pastor's son, two and one-half months old, was baptized, Oct. 1. He already holds a very prominent place in the parish. Over one hundred participated in the last communion service.

Bolster's Mills and South Harrison.—It is a beautiful ride between the two points on this charge, and as one passes along the ridge an exceptionally fine view is obtained of the White Mountains. On both parts of the charge Rev. D. A. Tuttle has a strong hold on the people both within and without the church. The pastor's son is a student at North Bridgton Academy.

Bridgton.—Rev. W. Wood, the pastor, believes that while the influx of summer visitors brings in some instances a real blessing, yet the general influence is detrimental to the moral and spiritual life of the community. The church is now taking up its work after the distractions of the summer season. The Epworth League will conduct a class in Old Testament studies. It is also raising money to place fifty new Hymnals in the church for the use of the transient worshippers. The church has been painted and thereby much improved in appearance; new steps have been placed at the front entrance, and railings to assist the lame and the aged have been provided not only for the front steps, but also for the three sets in the vestibule. C. F. P.

VERMONT CONFERENCE

St. Albans District

Cambridge.—The work here and at North Cambridge is progressing favorably. Work on the church improvements at Cambridge has begun, and soon, with new paint on the outside and new metal walls on the inside, our church at Cambridge will present a more attractive appearance. The money for the improvements is nearly all in hand.

Johnson and Waterville.—This charge is still on the upward grade. At Waterville an excellent congregation met the presiding elder on Sunday afternoon, and the interest shown was an inspiration to the preacher. On the evening of the same day another interesting congregation was met at Johnson. Here without the sounding of trumpets or anything out of the ordinary a continual revival spirit is manifested. Students and some of the faculty from

the State Normal School located in this village were present, and those who were Christians showed their interest in the religious welfare of students not Christians by seeking to lead them to Christ.

The elder continued his journey this time into the territory which is under the care of Presiding Elder Lewis, of St. Johnsbury District, stopped a night with Rev. J. A. Dixon and wife at Hardwick, and then traveled on to St. Johnsbury, where the State Sunday-school Association was in session. Returning by the way of Hardwick, where we aided Mr. Dixon in revival services, we continued over Mount Eden and around the Belvidere Mountain—a section which for wildness and isolation can scarcely be surpassed in the eastern part of our country—and found ourselves ready for work at Montgomery on Sunday morning.

Montgomery.—The work at this place is well in hand. The new barn, previously referred to, is about completed, and also some needed improvements in the vestry of the church, including a number of new chairs.

South Richford.—The afternoon found us at this schoolhouse appointment. This is one of the appointments that tests a pastor's grit and grace. It is up among the hills between Montgomery and Richford. Rev. J. W. Illsley, our pastor at Montgomery, has a hard climb every Sunday afternoon and one night each week to this place, and all this to minister to a score of people only. There are people enough about there to fill the schoolhouse at every service, but many of them are foreigners, and some of those that are not have no interest in religion and do not want any one to awaken them to an interest. For the service rendered the pastor gets but little more than enough to pay him for the use of his team.

Richford.—Sunday evening we were with the people in this rapidly developing town. The service was exceptionally helpful, a good-sized congregation of intelligent men and women being present. A communion service following the sermon, in which a large number took part, and a devotional spirit manifested by those present, made the service a spiritual uplift. Rev. S. H. Smith is the beloved pastor, and the quarterly conference revealed a spirit of unity and concord—just what may be expected where the Spirit of the Master is given the right of way.

Supplies.—The Grand Isle and South Hero charge will be supplied by Rev. E. L. Cudworth, of Maine.

We are expecting that the Elmore charge, from which Rev. M. V. Wright was transferred to the Genesee Conference, will be supplied by Rev. E. F. Lapierre, of Evansville, Vt.

Church Paper.—Just a word, brethren, regarding ZION'S HERALD. I am surprised to find so many of our officials without our New

England church paper, but more surprised not to find it in all our parsonages. Shall we not make an earnest effort to put St. Albans District at least somewhere near the head of the list in subscriptions for this our own paper? H.

NEW HAMPSHIRE CONFERENCE

Dover District

Preachers' Meeting.—The district meeting was graciously entertained by the people of Grace Church, Haverhill, Oct. 23 and 24. Monday, at 10 A. M., the pastor, Rev. H. D. Deetz, led a devotional service, followed by the reading of excellent papers by Rev. R. J. Elliott, of Epping, Rev. F. K. Gamble, of Amesbury, and Rev. E. H. Thrasher, of Auburn and Chester. At 1.45 P. M., Rev. H. F. Quimby, of Third Church, Haverhill, conducted the devotions, and Prof. Hinchley G. Mitchell, of Boston University School of Theology, read a discriminating, forceful paper on the "False Prophets." Henry G. Wells, Esq., of Haverhill, followed with an address on "The Gulf between the Church and Laboring Men." Mr. Wells, whose great-grandfather was Rev. William Gordon, of the New England Conference, has recently been admitted to the bar, and has entered one of the leading law offices of Haverhill. A rapid fire of questions followed the address, with a vigorous discussion of principles, ideas, ways and means. One workingman, a Unionist, asked and was freely accorded a voice in the debate, thereby adding to its intense interest. Rev. Mr. Wolfe, of the South Church in the city, gave a bit of personal experience that helped: During the previous week he had visited the Labor Union headquarters and invited the members of the unions to attend church the Sabbath directly following. The invitation was accepted, with the statement that he was the first of the preachers of the city who had thus honored them; and on that Sunday the workingman and the church were in whole-



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some contact. In the evening, after a devotional service led by Rev. William Woods, of St. Paul's Church, Lawrence, Rev. John Pickles, Ph. D., educational secretary of the Massachusetts Sunday-school Association, spoke vigorously of "Teacher Training."

Tuesday, at 9 A. M., with Rev. E. S. Tasker, of St. John's, Dover, for leader, there was a "Quiet Hour for Ministers." Mr. Tasker read 2 Cor. 5: 14-21, and then spoke in beautiful, thoughtful ways of the truths enshrined in St. Paul's words in the passage read. At 10 o'clock one of the fathers briefly testified of personal work in trying to make sermons. Rev. B. P. Wilkins, of Greenland, as one of the juniors, read a scholarly paper on the "Preparation of a Sermon." This was followed by specimens of actual work, shown by Rev. L. C. Brown, of Salisbury, Rev. H. B. Copp, of Kingston, Rev. J. N. Bradford, of St. Mark's, Lawrence, and Rev. W. H. Leith, of Raymond and East Candia. At the close of this work Mr. Charles R. Magee, manager of the Book Room, Boston, gave an interesting and profitable talk on a topic previously suggested by Pastor Deetz: "The Sort of Ministers Demanded by the Laymen of Today." Mr. Magee's address will certainly bear repetition, and will doubtless grow in freshness and force as he renews it here and there. Some live queries were pushed at him in Haverhill at the close of his speech; he responded patiently and well. In the afternoon Rev. G. W. Farmer, of First Church, led in devotions. Rev. A. J. Northrup, of Garden Street, Lawrence, presented a most suggestive paper—he pronounced it a "running study"—on "Barnabas." Presiding Elder Sanderson read "A Study in Sin," which had some of the weird subtlety of Hawthorne. It held and fascinated the hearer. The meeting closed with an earnest sermon by Rev. William Warren, of First Church, Lawrence, from Matt. 16: 16.

Rev. Geo. W. Norris was reported as critically ill, having the constant care of a trained nurse. The meeting, by full, hearty vote, instructed Rev. E. S. Tasker to send him a letter bearing the sympathy and love of his brethren, assuring him of their prayers for his comfort and possible recovery. The letter was written and committed to Pastor Northrup for personal delivery. O. C.

Concord District.

Ministers' Retreat.—Instead of holding the usual Fall Preachers' Meetings on Concord District, it was decided some little time ago to have a ministers' retreat at Plymouth, Oct. 16 and 17. This was something new for us of the New Hampshire Conference, but it met with a great deal of favor and proved a marked success. About one-half of the men were in attendance and all are loud in their words of appreciation. Presiding Elder Curl presided. Rev. Dr. A. B. Kendig, of Southbridge, Mass., was in attendance to lead the clergy in thought, and did so to the spiritual profit of all. These were heart-to-heart talks, full of good advice and helpful in their outlook upon life. The men left the retreat as a result of these talks better equipped for their labors. Besides the addresses by Dr. Kendig and the discussions which followed, there were addresses by Rev. A. B. Kowell, of Bristol, on "Soul Winning," and by Rev. N. L. Porter, of Milan, and Rev. C. E. Eaton, of North Haverhill, on "Ministerial Temptations." All three of these brothers were sympathetic in their suggestions, and the discussions which followed were moments of self-examination to the end of mutual improvement. In the evening, both Monday and Tuesday, Dr. Kendig preached to the public, as did Rev. E. C. Strout, of Concord, Tuesday afternoon. Mr. Strout spoke on, "A Great Chance

and Its Cost," while Dr. Kendig's themes were "Power," and "Rendering unto the Lord." The sermons were appreciated by the congregations, and were followed in the evening by altar services. During the "retreat" resolutions of sympathy with Rev. Dr. D. C. Knowles upon the death of his son, Frederic Lawrence Knowles, were passed.

Missionary Group-meetings.—Rev. William Ramsden, as missionary secretary for Concord District, is to travel the district during the next four months, in so far as possible without injury to his own work, and address group meetings in the interest of missions. There will be missionary discussions during the day taken part in by members of the various churches. In the evening a mass meeting will be held, and Mr. Ramsden will deliver an illustrated lecture on some mission fields. The district will be divided into about a dozen groups, and it is hoped that in this way there will be an increase of missionary knowledge and zeal.

Epworth League Rally.—An Epworth League rally for the lower part of Concord District is to be held at Tilton, Nov. 2. There will be round-table discussions and addresses during the day, and in the evening, Rev. Dr. W. T. Perrin, of Boston, will deliver his address on "Mastery." E. C. E. D.

NEW ENGLAND CONFERENCE

Springfield District

Scenery and Foliage.—I wish it were in my power to paint western Massachusetts for Zion's Herald. I think I never saw such glorious pictures as have greeted me on every hand this fall here in these valleys and hills. It seems to me that Nature has tried to surpass herself this autumn. The weather since September has been most wonderful. The hills blaze in the noonday, glow in the setting sun, and are delightfully mellow in the short evening twilight. Mt. Tom stands out silent and alone, the faithful sentinel of the valley, while the beautiful "mountain blue" clothes him as with a royal garment. If one is not a Christian here in the Connecticut Valley and on the Berkshires this fall, his case is well-nigh hopeless. "The heavens declare the glory of God." These hills and valleys echo and re-echo the declaration.

Blandford.—The highest point of land in this section of the State, even rising a few feet above picturesque Mount Tom. We expect great things from this "city set on a hill." The visit of the presiding elder was made memorable this fall because of the coming of the wife—an event seldom known in these latter days in these hill towns. Mrs. Richardson did great good by her quiet presence. Her visit will be a glad memory among the people for years to come. Oct. 8 was "Harvest Thanksgiving Day." Decorations of flowers, brilliantly colored leaves, vegetables and fruits, made beautiful the house of God. A splendid sermon by the presiding elder elevated the thoughts of the defenders of the faith. The financial report at the quarterly conference showed a material advance over last year at this time. The outlook from this the summit of the district was never brighter than now.

Russell.—Rev. William Berkeley is serving acceptably the Blandford and Russell churches. The prosperity that smiles on Blandford shines down in the valley as well. The pastor has brought the two societies together for an enjoyable social at the parsonage. The occasion was so pleasant and profitable that another is planned for the near future at the home of one of the officials, and the annual chicken-pie supper will soon bring to a climax the social festivities of the fall. Winter is in the near distance. Russell has met with a great loss in the death of Mrs. P. D. Williston. Mr. Staves and family have moved to Enfield. Now and then one comes to Russell for residence and casts in his lot with the Methodists. The Western Massachusetts Electric Line is destined to help our church here. The Ladies' Aid Society is doing good work as usual; a fund of \$30 is in the treasury. The pastor has just completed an interesting series of sermons on "The Appearances of Jesus Christ after the Resurrection," also "The Appearances of the Saviour to John and Paul after the Ascension." In the evening he has been preaching a series on "Faith Heroes," basing his thoughts on the eleventh chapter of Hebrews. Surely President Stryker of Hamilton College will not place Russell and Blandford

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address MARK H. JACKSON, 24 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement true. Pub.

Methodist churches on his list of five thousand churches to be destroyed by fire!

Springfield, Asbury.—Week before last was an energetic preparatory period for the work of evangelism under the direction of Rev. F. K. Stratton, D. D. The following brethren assisted the pastor, Rev. H. L. Wriston: Revs. J. P. Kennedy and F. M. Estes, of Holyoke, C. C. P. Hiller, of Springfield, E. E. Ayers, of Chicopee Falls, and Presiding Elder Richardson. Mrs. Florence Loynes Danforth, gospel soloist, sang each evening. Services were well attended and the interest was good. Last week the veteran evangelist took the reins, and the chariot is moving on grandly.

North Brookfield.—Two thousand people have left North Brookfield during the last five years, and the churches of the place are sadly crippled by this exodus. At the last session of the New England Conference it was thought best to unite this charge with Spencer. The loyal few are doing their best to keep the church doors open. The church and parsonage are free from debt, and should the business life of the town return, they will be ready for the prosperous era. The prospects are beginning to brighten a little. The congregation this year averages forty. Rev. F. J. Hale is pastor.

Spencer.—Here is a financial struggle, but the people are full of hope and very courageous. The social meetings show much of the old-time power for which Spencer has been noted. On Sept. 15, in response to an invitation from the Ladies' Aid Society of North Brookfield, 37 of the members of the Spencer church and congregation took supper at the home of Mr. and Mrs. Wesley Ross, of the former place. After the social hour the regular week night prayer-meeting was held. All were delighted with this blending of the social with the devotional, which the pastor, Rev. F. J. Hale, styled, "an apostolic love-feast."

Springfield, Trinity.—Pressure high, church diligent, the pastor tireless, and the work moving steadily on. Grand results. In old time Methodists did not falter when intoxicated men came to the altar. Trinity is following in the footsteps of the fathers. Old-time power, old time results. Men converted nearly every night. The people of Trinity do not hesitate to go on the street and sing in a congregation.

Springfield, Wesley.—Meetings steady and strong. Nothing spectacular. Good work. Sweet spirit all through the parish. Meetings helpful. Everybody encouraged.

Springfield, Grace.—Four meetings a week. The "ministers' retreat" which was held in this church was helpful to the church as well as to the ministers. Rev. G. M. Smiley, careful of all details, is leading this faithful few on to victory. Springfield Methodism is thoroughly alive.

Westfield.—Bishop Mallallen was with us, Oct. 15. He is president of the Anti-Saloon League of Massachusetts. He gave us a vigorous and faithful message. It squared with the temperance declaration of the General Conference. The Bishop preached at the Methodist Church in the morning, at the Baptist Church in the evening, and in the afternoon he sought out the Young Men's Christian Association and made a stirring address to the young men. The Bishop has recently returned from his vacation, during which he traveled several thousand miles, preached at fifteen camp-meetings, held innumerable altar services and revival meetings, and, as usual, kept up his immense correspondence. Westfield is blessed with a splendid crowd of young people. Of their own

MONEY IN POULTRY AND EGGS

I am making money so easily that I want all the readers of ZION'S HERALD to know about my experience, and make money too. I sent to Mills' Poultry Farm, Rose Hill, N. Y., and he sent me full directions how to make money in the poultry and egg business, and helped me to get started. He makes everything so plain and easy that any one can start without trouble. I made \$600 the first year at home, and had all the fresh eggs and poultry I wanted. The business gets larger every year, and I expect to clear \$900 in 1906. Now is the time to start, as eggs will be 40 cents a dozen soon. Any one can make money just as I did by writing Mills' Poultry Farm, Box 223, Rose Hill, N. Y.

volution they have formed a large Epworth chorus and offered their services to the pastor for Sunday evenings. This is one of the greatest inspirations that has come to him in his ministry. The chorus is fifty strong. The pastor is preaching a series of sermons on the "Pilgrim's Progress." Large congregations.

C. K. DAVIS.

Boston District

Open-Air Services — Under the auspices of a general committee of which Presiding Elder Galbraith was chairman and Mr. C. H. J. Kimball secretary, the Gospel has been preached by the river side near Spring St. bridge, West Roxbury, each Sunday afternoon from June 11 to Oct. 15 inclusive, with only one exception when rain prevented. Sub-committees were appointed as follows: Preaching, Rev. Dr. W. T. Perrin, Rev. Walter Healy; music, Rev. C. H. Davis, Rev. J. F. Chase, Walter E. Frail; finances, Presiding Elder Galbraith, S. E. Spencer. The list of preachers includes Revs. Walter Healy, Lewis B. Bates, L. A. Niles, L. A. Freeman, W. H. Powell, J. D. Pickles, Geo. H. Cheney, E. J. Helms, Charles Noble, E. A. Blake, A. P. Sharp, J. H. Thompson, and W. T. Perrin. Mr. David Reid, conductor of the Hope Mission in Boston, rendered efficient help as cornetist and leader of the singing. The attendance varied from 50 to 400. The sermon was often followed by a profitable service of testimony and exhortation. At the close of the last service a man and his wife came forward with the glad confession that both had been led by these meetings to give themselves to Christ. It is believed that much good has been accomplished. The originator and constant supporter of this movement, Mr. E. H. Packard, a layman of Bethany Methodist Episcopal Church, Roslindale, is profoundly convinced that the Methodism of Greater Boston ought to plan a systematic campaign to reach with the Gospel in out-door services the thousands who on Sunday afternoons in the summer time through the river side and sea-side resorts.

W. T. P.

Boston Preachers' Meeting. — Rev. A. P. Sharp, Ph. D., presided. Dr. L. B. Bates conducted the devotions. This was "Evangelists' Day," and addresses were made by Mr. D. W. Potter, of Chicago, Evangelist Telford, of London, England, and Rev. Thomas Harrison, of Boston. Mr. E. F. Miller, of Chicago, sang several times. On motion of Dr. Bates, seconded by Dr. Galbraith, the meeting voted to recommend the evangelists to the churches.

Boston, Bromfield St. — The "Old Home" anniversary was much enjoyed. On Sunday, Oct. 22, the love-feast at 9:30 A. M. was a season of refreshing. Rev. Dr. John D. Pickles, a Bromfield St. boy, here won to Christ and licensed to preach, inspired the morning congregation from the text: "I am not ashamed of the Gospel of Christ." The Sunday-school rally was a great success. Mrs. Perrin started her Bible class for young women with an attendance of thirteen. The pastor's class for young men is constantly growing. The social and banquet on Monday evening brought together a goodly company of the present and former friends, who seemed to be very happy in reviving old fellowships. Prayer was offered by Rev. Dr. J. H. Mansfield. After-dinner speeches, reminiscent, prophetic and inspirational, were given by Presiding Elder Galbraith, Mr. R. W. Husted (whose father, Rev. J. B. Husted, was pastor in 1841-'42), Presiding Elder Rice (whose father, Dr. Wm. Rice, was pastor in 1854-'55), Bishop Mallalien, Rev. S. C. Cary, Dr. Dillon Bronson, and Dr. Mansfield. The pastor, Rev. Dr. W. T. Perrin, presided. The pastor's mother, widow of Noah Perrin, who herself came to Bromfield St. Church in 1847, was introduced. A delightful letter was read from Mrs. Zichariah Mudge, whose mother, Mrs. Sarah Goodridge, was one of the original members in 1806. The organist, Mr. Sleeper, and the church quartet furnished excellent music. To the tireless efforts of Mrs. O. N. Chase the success of the anniversary was largely due. The centennial of Bromfield St. Church comes in November, 1906.

ECZEMA Skin Diseases, Eruptions, old Sores quickly, permanently cured with "Hermit Salve." Results talk. 25 and 50c., all druggists, or mailed free. Hermit Remedy Co., 9 Bell Block, Elkhart, Ind.

Boston, Barham Memorial. — Rally Sunday was properly observed. The pastor, Rev. F. G. Potter, preached an illustrated sermon, and special services were held in the Sunday-school, with a reorganization of departments. Master Arthur Webber, the boy cornetist of Dorchester, rendered very helpful service. The Ladies' Aid Society recently held the annual harvest supper, with the largest attendance for years. Music was furnished by the Webber Orchestra, with an entertainment of readings and singing. This was an unusual social and financial success.

Worcester, Laurel Street. — Oct. 15 was observed as "Old Home" Sunday and Rally Day. Special invitations had been sent, and carriages were furnished for the feeble aged. The result was a large and appreciative congregation. "The pastor, Rev. W. A. Wood, preached an excellent sermon" — so says the correspondent. Roll-call and brief exercises made the Sunday-school hour interesting. Revival services, in the group with Trinity and Coral Street, are being held. The young ladies of Mrs. F. A. Whitman's Sunday-school class held a rummage sale, netting \$40. This class has a regular organization and is doing efficient service in many directions. The annual meeting of the Ladies' Circle elected Mrs. F. A. Whitman, president; Mrs. C. W. Falt, vice-president; Mrs. Wm. Cameron, secretary; and Mrs. F. H. Beals, treasurer. This society pays for the church choir. About \$240 have been raised already for this purpose.

Cambridge District

Charlestown, Trinity. — The Charlestown Enterprise of Oct. 28 prints a long abstract of the sermon by Rev. E. T. Carnick, D. D., on "Noah and the Flood" — the first in a series of Sunday evening sermons on "Mountain Peak Bible Characters."

Cambridge, Trinity. — This church is getting into the spirit of aggressive evangelism. The Epworth League is reported by the pastor, Rev. F. M. Pickles, to be doing fine work. Oct. 22 was observed as Rally Sunday. The altar was beautifully decorated with harvest products. The pastor preached from the words of John 4:38. Several new scholars were among the large attendance in the Sunday-school. In the evening Dr. John D. Pickles, educational secretary of the State Sunday-school Association, addressed a large congregation. On Nov. 15 the 87th anniversary will be observed.

Somerville, Park Avenue. — Recently this church secured pledges for the entire amount necessary to meet all bills to the end of the Conference year.

Cambridge, Grace. — An event of community interest occurred, Oct. 25. By invitation of the official board, the Congregational and Baptist Churches that united with Grace for the summer services met in this church for a reunion. Mr. J. F. Danskin presided. Rev. Albert Parker Fitch, pastor of Mt. Vernon Church, Boston, preached a sermon of searching power on the "Suffering of Christ." A social preceded and refreshments followed the formal service.

Lynn District

Everett, Glendale. — Oct. 17-20 this church held what was named, "Religious Conversations on Practical Applications of the Religious Life." This was arranged by Rev. J. M. Shepler, the pastor, who is always doing something good. The leaders of these conversations and their topics were: Rev. G. R. Grose, "Everyday Evangelism: The Religious Life in Relation to the People we Meet Every Day;" Rev. E. J. Helms, "The Church and the Community: The Ways in which the Church should Minister to the Community;" Dr. J. R. Shannon, "The Place of the Individual in the Life and Work of the Church. What Religion Means for the Individual Life;" Prof. C. W. Rishell, "The Religious Life in Relation to the Home and Christian Nurture of our Children."

Lynn Common. — The conditions at the old First Church are certainly encouraging. The new pastor, Rev. George R. Grose, is getting all the interests of the society well in hand. Responsive to able and stimulating preaching, the congregations are growing as a natural result. The Baptist Church (Rev. F. W. Padelord, pastor), whose meeting-house was burned last January, is still worshipping here, independently in the afternoon, but jointly in the evening. At these evening services the two ministers alternate as preachers, discussing

some great question for men of today, the themes being as follows: "The Bible — What is It?" "The Church — What Claim has It?" "Jesus Christ — Who is He?" "What is a Christian?" "Is God in the World Now?" "Does God Forgive Sins?" "Does God Answer Prayer?" "Does God Send Trouble?" "Does God Punish Sin After Death?" "What If a Man Can't Believe?" "Heaven — How shall We Think of It?" The presentation of these themes — so far — has been a model of the kind of preaching that makes a mighty appeal to both head and heart, the kind too that will restore Methodism. The vision is broad, sympathetic and catholic; the exposition of the fundamentals of Christian truth is faithful and forceful; the diction is fresh, terse and clear; and the absolute absence of all "cant" gives them the freshness of a new appeal. A great responsibility is being laid upon this old church. She is seeing her place in the world and her part in the world's work with clear vision.

Lawrence, Parker St. — Sunday, Oct. 15, was a red-letter day in the history of this church, Rev. J. P. West, pastor. After being closed three months for repairs the audience-room was reopened with inspiring services. The weather was beautiful, the congregations large, the large chorus choir sang grandly, and the preaching was most excellent. Presiding Elder Leonard preached in the morning a strong and helpful sermon from Acts 8:6: "Such as I have give I thee." In the evening a still larger congregation than that of the morning came out to hear Rev. L. B. Bates, D. D. who preached a most helpful and interesting sermon from Ps. 72:16: "There shall be an handful of corn in the earth upon the top of the mountains; and the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." During the day \$500 were subscribed for the deficit in current expenses and to complete the payment for repairs. This sum, added to what had previously been subscribed, makes \$1,700 secured since the first of June. The church has now a beautiful audience room, newly frescoed, new electric lights, new combination gas and electric fixtures, woodwork and pews varnished, and a beautiful new carpet. The vestibule has been refrescoed and painted, and a linoleum floor covering put down. Several other important improvements have been made, the total cost of which is \$1,135. Everything is provided for by subscriptions and payments, and some money is in the treasury for further contemplated repairs. The church is well situated in a growing section of Lawrence, and has a hopeful future before it. G. F. D.

DO IT NOW

What an impetus has been given to revivals all over this country by the reports of God's work in England and Wales! How much the religious press has helped in this! Its columns teem with information that counts heavily in the betterment of the world.

It is not extravagant to say that every Methodist home should have a Methodist weekly newspaper.

To new subscribers for 1906 we will send the paper free from receipt of the order until next January. Send the name at once, and pay the pastor any time before next April.

All stationed ministers are authorized agents of the HERALD.

GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

The Evangelistic Outlook

Continued from page 1381

perform His office in revealing the truth. Neither is anything gained by demanding the surrender of assured psychological knowledge, in a superstitious reverence for neurological extremes; nor by revealing ignorance of the dearly bought philosophical and scientific faith in the immanence of God, through a false emphasis upon the extraordinary as the basis of faith.

The call of the hour is for a more rational faith, which is but an intelligent application of divine truth to the temper and conditions of today. The man in the pew knows more than he ever did before, and has more perplexing problems to face through the social complications of the day. We have been feeding him upon too many dilutions, and have been patronizing him too much as the "wayfaring man." Great concern has been felt for him, but it is our profound conviction that he will respond to sense quite as well as nonsense. It might be well to try him. The evangelist—he is emphasized because the demand for leadership is now supreme—who will drop his smart sayings and eccentricities, and about seventy five per cent. of his pathetic stories, and who will master an appeal that will command intellectual as well as spiritual respect, will find seeking him an enthusiastic church, and multitudes of honest men hungering for the true meat of the Gospel.

"How long, O Lord, how long?" We are not hopeless in our discouragement, for the realization is dawning that the time has come for men and women who see these necessities to come forward in the spirit of the Master and assume command. Too long has their power been going to waste, while they have hung back inactive. The fate of the movement rests with them, and when they rise to the emergency, the one quality will have been added which will make our aggressive evangelism the most effective spiritual power since the Wesleyan movement began.

CHURCH REGISTER

HERALD CALENDAR

General Executive Committee, W. F. M. S., St. Paul's Church, New York,	Nov. 2
Gen. Com. Church Extension, Philadelphia,	Nov. 2
N. E. Conference W. H. M. S., Baker Memorial Church, Dorchester,	Nov. 2-3
Gen. Com. Freedmen's Aid and Southern Education Society, Hanson Place Church, Brooklyn,	Nov. 5-6
Providence Dist. Ep. League Convention, Asbury Memorial Church, Providence,	Nov. 8
General Missionary Committee, Janes Church, Brooklyn	Nov. 8
Deaconess Hospital Bazaar, Mechanics' Building, Boston,	Nov. 7-10
Augusta Dist. Conference at Wilton,	Feb. 27-28

SPECIAL NOTICE.—If any of the preachers of the New England Conference have an oversupply of *Minutes for 1905*, they are requested to notify
C. R. MAGE.

MINISTERS' WIVES' ASSOCIATION.—Mrs. C. Howard Fisher and Mrs. Donald H. Gerish will entertain the Ministers' Wives' Association of Lynn District at the home of Mrs. Fisher, 17 Jackson St., Cliftondale, Nov. 14. Lunch will be served at 1.30. Ministers' widows are invited. Leave the cars at Cliftondale Square.

MARGARET R. SANDERSON, Sec.

The Gloria Carols for Christmas

Seven carols suitable for Choirs or Sunday Schools. For sale at denominational book-stores and music dealers. Published by A. A. C. Phipps, Ashland, Mass. Single copies, 6c. In quantities at rate of \$5.00 per hundred, carriage additional.

W. F. M. S.—Dover District W. F. M. S. annual meeting at Somersworth, N. H., Tuesday, Nov. 7. Sessions at 10.30 and 2. Business, roll-call, helpful thoughts by delegates at New England Branch meeting, papers, and address by Miss Mabel C. Hartford, of China, are some of the interesting features for the day. A full attendance is desired. Luncheon will be served for 10 cents.

MRS. G. CHASE, Rec. Sec.

Marriages

KIMBALL—LEARNED—In Andover, Me., Oct. 14, by Rev. J. L. Pinkerton, Geo W. Kimball, of Rumford Centre, and Martha Gertrude Learned, of Andover.

HATCH—JONES—At the Methodist Episcopal parsonage, Rumford Centre, Me., Oct. 22, by Rev. J. L. Pinkerton, Milan R. Hatch and Emily M. Jones, both of Peru, Me.

CARTER—HARRIMAN—In Gorham, N. H., Oct. 25, at the Methodist Episcopal parsonage, by Rev. E. W. Kennison, Harry F. Carter, of Bethel, Me., and Inez J. Harriman, of Gorham.

NOYES—BASS—In Gorham, N. H., Oct. 25, at the home of the bride, by Rev. E. W. Kennison, Wm. A. Noyes and Grace H. Bass, both of Gorham.

LARY—WILLIAMSON—In Gorham, N. H., Oct. 25, at the home of the bride, by Rev. E. W. Kennison, George L. Lary and Henrietta Williamson, both of Gorham.

SIMPSON—NEALE—In South Framingham, Oct. 21, by Rev. L. W. Adams, Arthur C. Simpson, of Saxtonville, and Caroline M. Neale, of Wayland.

RUNNELLS—WEEKS—In Hallowell, Me., Oct. 21, by Rev. W. Canham, Jesse A. Runnels and Rose E. Weeks, both of Hallowell.

MINISTER'S DAUGHTER wishes position in church quartet; contralto voice, experienced soloist; references given.

M. S. HARRIET K. SANBORN,
123 1st St., Melrose.

PREACHER WANTED.—A preacher is wanted immediately in a village town in New England. Good church and furnished parsonage. Salary, \$650 a year, with parsonage. Address Editor ZION'S HERALD.

Scrofula in the blood shows itself sooner or later in swellings, sores, eruptions. But Hood's Sarsaparilla completely cures it.

NEW ENGLAND CONFERENCE EXAMINATIONS.—The fall examinations will be held at Boston and Springfield, Tuesday, Nov. 14 1905, at 9.30 a. m. The examination at Boston will be held in the Committee Room, Wesleyan Building, and at Springfield, in Asbury Church. It is expected that the candidates will take the prescribed examinations in the four years' course of study at this time, and permission is granted candidates for admission on trial, and also candidates for local orders, to take certain examinations at the same time.

ALEXANDER DIGHT,
Registrar.

When Sleep Fails

Take Horsford's Acid Phosphate

Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

W. F. M. S.—A specially called meeting of the Corporation of the New England Branch of the Woman's Foreign Missionary Society will be held in the Committee Room, 36 Bromfield St., Boston, Wednesday, Nov. 8, at 10 a. m.

MARY L. MANN,
Clerk of the Corporation.

W. H. M. S.—The annual meeting of the Woman's Home Missionary Society of Vermont Conference will be held in Bradford, Vt., Nov. 9 and 10. An interesting program has been prepared. Each auxiliary is requested to send delegates, and each society a report. Miss Bertha Fowler, of Philadelphia, Pa., will be present and address the meeting Friday evening.

MRS. V. A. IRISH, Cor. Sec.

Deaconess Hospital Bazaar

The Bazaar will be held next week, Nov. 7 to 10. We remind you so that you will plan to come and help. Tuesday, Wednesday, Thursday, and Friday are the days, open from 2 to 10 p. m., and cafe from 5 to 8 p. m. Season tick-

ets, with four admissions, only 40 cents, and one single admission 15 cents.

The New England Deaconess Aid Society pledged \$7,000 for one ward in the new Hospital, and this "Bazaar" is in aid of that fund. The present small Hospital, 691 Massachusetts Avenue, with but 14 beds, is wholly inadequate, so a new Hospital must be built. At the Deaconess Hospital the trained nurses add to their skill the Christlike spirit of love and sympathy. You are not simply a "case," but a person in whom the nurse takes an interest, like an own sister, and the homesick feeling soon disappears. One patient remarked: "This doesn't seem like a hospital at all; it's just like home to me." These are only a few of the reasons why Christian people, and especially loyal Methodists, should help to erect the first wing of the Hospital at once, and the present way to assist is to patronize the "Bazaar" and do your part.

ADELAIDE B. SLACK,
Cor. Sec.

The first thing that God asks of any man is to be saved—not to be educated, civilized, cultured, polished, veneered, but to be saved. If a man is saved, all the rest will come in due time. Salvation is the primary and fundamental experience—then after that the "things that accompany salvation," the graces that come of grace, the accomplishments that tend to adorn any man whose heart is right with God, will appear in proper order. Salvation is the principal thing, the all inclusive interest, therefore get salvation!

A new Japanese organization now three years old is the "Bible Evangelizing Company." Pastors, Bible women, and other workers engage in its work, which consists of reading one Gospel from beginning to end at fixed times, with the making of explanations to one inquirer. The "one by one" method has been blessed in evangelism from the earliest times, having had from the start the blessing of the Master's example and co-operation.

The present condition of the Volunteer Prison League, according to Mrs. Ballington Booth, is one of "happiness and hopefulness." That is an excellent temper for any organization to maintain. After all, it is the happy and hopeful worker who in the long run does the most good. The joy of the Lord must be our strength. When in the days of Ezra the returning Jews had laid the foundations of the new temple with supplications to God for His help, they shouted for joy; and so with prayer and praise every good work must be initiated and maintained.

Are we faithful to God's great law of spiritual productiveness, if we cast no precious seed into the furrows of suffering?

WILL LEAVE THURSDAYS

Change in the Only Through Car Service to the Pacific

On and after Nov. 2, the only through car service by any line to the Pacific Coast will leave the North Station at 10 a. m. Thursdays, instead of 8.30 p. m. Wednesdays as heretofore, making the through connections for all North Pacific Coast points as well as the Canadian Pacific Terminal, Vancouver.

The same new and improved tourist cars, which are unquestionably the finest of their kind in the world, will be maintained. The great success of this through car service during the past season indicates conclusively that the public realize its great advantages. To be able to seat one's self in a car on the shores of the Atlantic and to have the comfort and convenience of the same car, same berth and seat, without any change whatever to the shores of the Pacific is indeed the acme of modern railway service; in fact, one might say it is literally "shaking hands with comfort."

OBITUARIES

We bent today o'er a coffin'd form,
And our tears fell softly down.
We looked our last on the aged face,
With its look of peace, its patient grace,
And hair like a silver crown.

We touched our own to the clay-cold hands,
From life's long labor at rest;
And among the blossoms white and sweet,
We noted a bunch of golden wheat
Clasped close to the silent breast.

The blossom whispered of fadeless bloom
Of a land where fall no tears,
The rip' wheat told of toil and care,
The patient waiting, and trusting prayer,
The garnered good of the years.

Oh, long, long work his hands had found,
And rugged places, his feet,
Heavy crosses and blackness of night;
We saw but the peace, the blossoms white,
And the bunch of ripened wheat.

As each goes up from the fields of earth,
Bearing the treasures of life,
God looks for some gathered grain of good
From the ripe harvest that shining stood,
But waiting the reaper's knife.

Then labor well, that in death you go
Not only with blossoms sweet,
Not bent with doubt and burdened with fears
And dead, dry husks of the wasted years,
But laden with golden wheat.

— Unidentified.

Almy.—Ellen Louisa Train (Kittredge) Almy was born in Waltham, Mass., Sept. 27, 1832, and died in Waltham, June 30, 1905. She was the second daughter of Dr. Theodore Kittredge, a leading physician of Waltham a generation ago. She was granddaughter of Rev. George Pickering, one of the founders of, and for forty-six years a leader in, the New England Conference, and in personal character Mrs. Almy partook generously of his noble qualities.

Converted in early life, under the ministrations of Rev. E. A. Manning, she came into the First Methodist Church of Waltham, of which her Grandfather Pickering was at one time a much beloved pastor, and near which, at the Bemis-Pickering homestead, he closed his life-work. From the first Ellen was intensely loyal to her church and active in all its work.

In 1858 she married Mr. Geo. L. Almy, of Waltham, and for thirty-seven years she was faithful to husband and home. One brother, Mr. Henry W. Kittredge, of Boston, one sister, Mrs. W. F. Warren, of Waltham, and her husband, now 84 years old, survive her, and deeply mourn their loss.

Mrs. Almy was specially active in Sunday-school work and in the Ladies' Aid Society, and was seldom absent from her place at the preaching service and prayer-meeting. For many years before her crowning she was teacher of the women's Bible class, for the last two years was a steward of the church, until a few weeks before her death was treasurer of the Ladies' Aid Society. In her will she left \$500 to the Ladies' Aid Society, and since her death, her husband has not only paid that bequest, but has generously given \$1,700 more, to be known as the Ellen L. T. Almy memorial fund, the income from which is to pay her seat rentals and her offerings to the current expenses of the church of her love in perpetuity.

A noble saint has been crowned. "She being dead, yet speaketh, but her works do follow her."

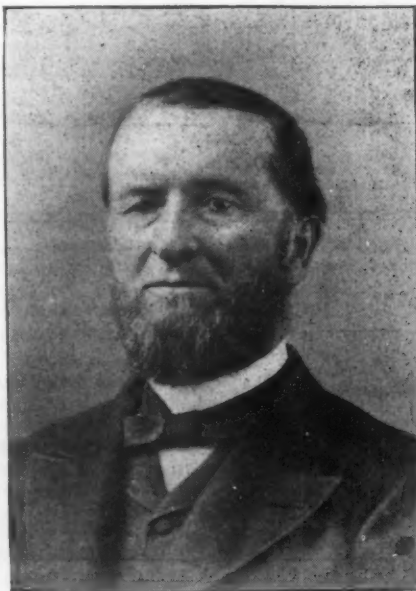
LEVI W. STAPLES.

Pearson.—James Munroe Pearson was born at Deerfield, N. H., March 10, 1827, and died at Lowell, Mass., Oct. 3, 1905.

For seventy years he lived in Lowell. For nearly sixty years he was in the wholesale fruit business with his brother John, under the firm name of J. & J. M. Pearson. The partnership was dissolved about one year ago.

From his early years he was a member of the Methodist Episcopal Church in Lowell. He

never wavered in love for the church of his choice. He was well known in Lowell and throughout the Conference. Soon after his connection with the church he was made an official member in one capacity or another. Whatever position he held, he performed its duties with great fidelity. He never knew how to shirk duty. Only a little while before he entered into rest he was present in the quarterly conference. At the Central Church he was treasurer for many years. He was also superintendent in the Sunday-school. These offices were filled by him with credit to himself and with satisfaction to all. During the later part of his life he was closely identified with the Highlands Church, and was one of its founders. Here, also, he was an official member, and for some time superintendent of the Sunday-school. The same fidelity to duty and love for the church marked his declining years. In all his Christian life he was quiet but earnest in his work. Seldom was he absent from public worship, or from the social meetings, or from



JAMES MUNROE PEARSON

the official meetings. He was always one to be counted upon by pastor and members. It was an inspiration to see his manly form in his pew on Sunday, and at the prayer and class-meetings. He was an impulsive man, but his impulses were on the side of duty and right. He never hesitated to give freely for the church and the benevolences. He was kind and generous to the poor. He had a sympathetic heart. He had faith in God and in the members of the church. He was one of the truest of friends, and his friendship was as lasting as the years. He was loyal to his pastors and helpful to them. His interest in the Master's kingdom never waned, but strengthened with his years. His life and thought were centered in the Christian faith and work. Lowell Methodism has lost one of her most prominent laymen. His memory will long remain to many faithful souls as an inspiration.

His home life was ideal. He was married, in 1848, to Miss Phoebe Ann Hunkton, of Lowell. For fifty-seven years they lived together in happy and holy love. He was a model husband and father. His widow, son and two daughters mourn because he has gone, but are consoled with the thought of his gain in the home of eternal rest.

The last year of his life was one of ripening faith and love. He was growing weak in body under the pressure of his years, but stronger in the faith. His place in business was given up, but his place in the church was still filled by this faithful man of God. As winter was coming on a year ago, he took a long journey with his wife to Los Angeles, Cal., to visit his son, and to enjoy the sunnier skies and more genial climate of that city. Revival services were being held for several weeks, and nearly every day he attended the services and feasted his soul on divine truth, and rejoiced in souls that were saved. Probably there was no one in the great throngs who enjoyed the meetings more than this veteran in the work of God. Those were bright days in his experience. At even tide it was light with him. When he returned home in early spring, he felt he was ready to

take up the work again in the church. Little did he realize that he was so near the time of his departure. But had he realized it, he could have said: "The time of my departure is at hand, I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

About two weeks before his death he was compelled to take to his bed. His strength of body was rapidly giving way. He was oppressed with the weariness of the flesh. He prayed for the coming of Him whom he had served all the years. Beautiful as was his earthly home and dear as were his loved ones on the earth, he wanted to go. He had walked with God for threescore years and more, and God took him. A good man has gone from us. We do not sorrow as those having no hope.

J. H. M.

Washburn.—Rev. James B. Washburn, a superannuate of the New England Southern Conference, died in Marion, Mass., at the home of his daughter, Mrs. Jerome C. Deane, Sept. 8, 1905, at the age of 86 years, 11 months, and 27 days.

Mr. Washburn was born in Boston, Mass., Oct. 11, 1819. His education was secured in the public schools of his day. When a boy he learned the shoemaker's trade, and it was while working at his trade that God spoke to his heart, and he responded in an affirmative that dominated all his after life.

In 1847 he married Miss Mary S. Moore, also of Boston, and the same year took work under the direction of the presiding elder, being stationed at Lynnfield. His active ministry among us has covered a span of fifty years, and his appointments a list of some twenty charges, the last of which was Mansfield, Emmanuel and First Churches. The year following Mr. Washburn's appointment to Mansfield, our Conference met at South Manchester, Conn., and at that session our brother stepped out of the ranks of the effective ministry into those of that noble line of heroes whose active work in the ministry is over, but whose presence among us is ever a benediction—our honored superannuates. This action of our brother while at Mansfield was necessitated by the illness of his wife. Leaving there, he retired to Marion, and made his home with his daughter. But it was not long ere his own health began to fail, and he, too, was compelled to surrender activity for rest.

We well remember when it was our privilege to first meet Mr. Washburn, when he was pastor at East Falmouth some sixteen years ago. It was, therefore, with great pleasure that we met him after his residence in Marion; and though the physical strength was somewhat abated, the soul was vitalized by the fire of younger days. His long and most faithful service endeared him greatly to the hearts of his brethren in the Conference, and of their affection they gave him no little assurance; and it has often seemed to us that that fact must have been a source of perennial joy to him in his years of retirement.

But now Mr. Washburn has gone! The wife of his years of toil remains among us, bowing beneath the weight of years and labor. May

The system of nerves is really the most important part of the human structure. They are like the electric wires which convey electricity from the power house to the machines. While the machines may be marvels of ingenuity, they are utterly useless without this power to keep them in motion. So it is with the various organs of the body. Each has a certain duty to perform, and the degree of perfection obtained is governed by the supply of nerve force conveyed to it by the nerves. A lack of nerve force is felt in that tired, worn-out feeling, inability to sleep, headache, neuralgia, rheumatism, backache, weak heart action, indigestion, stomach trouble, or inactive kidneys and liver. Dr. Miles' Restorative Nervine is a nerve food, a nerve builder that seldom fails to restore life and vigor to the tired, worn out nerves, and thus gives to every organ of the body the power needed. It is so sure to do this that druggists everywhere guarantee to return the price of the first bottle if it fails to benefit.

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God's richest grace abide with her, and the inspiration of our brother's faithful service abide with us who remain in the field, until our call come!

M. B. W.

Deaconess Doings

— In the month of August, 1,637 bunches of flowers were received and distributed by the Chicago Deaconess Home.

— Mrs. Eva C. Friedls, superintendent of the Deaconess Home in Fall River, returns to her work after a six months' absence quite restored in health.

— At the recent session of the West Wisconsin Conference the deaconess anniversary address was delivered by Alice M. Robertson, superintendent of the Chicago Deaconess Home.

— The property next door to the Deaconess Hospital at Jeffersonville, Ind., has been leased for a nurses' home, and the entire hospital building is now being used for patients.

— The Chicago Training School has opened its twenty-first year. Dr. W. A. Quayle, pastor of St. James Church, gave the opening address. The sacrament was administered by Dr. W. H. Holmes, assisted by Dr. Quayle.

— The Deaconess Rest Home in Spokane has been a great benefit and pleasure to the tired workers this summer. The Home is a ten-room building located on a lot near the hospital, and is the gift of the late Esther C. Finley.

— Agard Rest Home is no longer in debt. The church has responded to the call for aid made by the two deaconesses who have been engaged in field work. The institution is now free to fulfill its mission of providing a home for tired and worn-out deaconesses.

— "I don't come here for presents, I just like to come," said a seven-year-old child who comes regularly to a deaconess mission. "And I'm getting to be a good girl, too. I used to be dreadful sassy and swear and drink beer, and I don't do it any more."

— There are fourteen workers in Jennings Seminary, Aurora, Ill. Two members of the faculty were former students in the Seminary. One of these has just completed a course at De Kalb Normal and the other has been graduated from Upper Iowa University. School at the Seminary opened Sept. 6 with an enrollment of nearly 90.

— A training-school is to be opened in Seattle, Wash., this fall. Elizabeth Jones, who has given many years of faithful service in this field, will be in charge, and Miss Hepburn will act as general manager for the home department. The enterprise has the hearty co-operation of the ministers of the city, who have offered to assist with the instruction and lecturing.

— The Chicago Old People's Home recently received 27 bushels of potatoes and 72 dozen eggs from generous friends in Prophetstown, Jefferson Corners and Leon, Ill. For three years these loyal people have given the Home this help, besides sending eggs at Easter and canned fruit at Thanksgiving.

— Lella M. Herrick, who has been for two years a student at Garrett Biblical Institute, Evanston, Ill., was appointed this summer to fill the vacancy in the pastorate of a church in Nez Perces, Wash., till the close of the Conference year. Miss Herrick has taken charge of the work of several churches during the absence of the pastors.

— "Though there is little of the slum element in Los Angeles," says a deaconess of that city, "I find no lack of work among those who sadly need the Bread of Life. Every wild belief from Buddhism and Theosophy to New Thought and Christian Science, finds adherents here. The deaconess costume gives me admission to many otherwise closed homes."

— Industrial schools have been opened for another winter's work. The classes in sewing, cooking, sloyd, and other industries are doing immeasurable good. In one city where deaconesses make a specialty of industrial work

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there was an average attendance last year of 1,020 girls at the Saturday afternoon sewing classes. The "waiting list" of those who could not be taken was nearly as large as the actual attendance.

— Work on the new building for Asbury Hospital, Minneapolis, Minn., is pushing ahead, and it is hoped that the building will be ready to be occupied in a few months. Mrs. Lucy Rider Meyer was present at a recent meeting of the Hospital Deaconess Aid and gave an address. Sybil Palmer, the superintendent, has given ten years of most faithful service to the hospital. Those in the years to come who reap the benefit of this institution may not recognize the faithful labor of this one who has made the work a success, but the Lord keeps the account.

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Field Secretary's Corner

Continued from page 1378

one of our honored laymen, held in high regard by the church and community. Twice he has been honored by his Conference in being sent to General Conference,

where he served with conspicuous ability. He is secretary and treasurer of the Norwich Institution for Savings, next to the largest savings bank in the State, and is active in all departments of church work, being at the present time superintendent of the Sunday-school. He states that ZION'S HERALD has been in his family from the beginning, the names of his grandfather and his father, and his own continuing on the list. He is most enthusiastic in his admiration of the HERALD and its editor, Mr. J. C. Morgan, class-leader, and Mr. Calvin L. Harwood, president of the finance committee, are also valuable workers in the church.

Another name connected with Norwich Methodism is that of "Crazy Henry Morgan," as he was called, who came here from New London as an evangelist. His preaching resulted in a gracious revival, souls being saved, and a good work done. My informant states that he afterward became an author and went to Boston, and became quite wealthy. I have no means of verifying it, but I presume it was the same eccentric philanthropist whose benefaction made possible "Morgan Memorial" in Boston.

I had many interesting experiences during my canvass. Among others whom I met was a young lady who said, as I was introduced: "Why, I know him." "You have the advantage of me." "Why, aren't you Fred Morgan, who used to be in Skownegan? Don't you remember Edith and Fannie Stevens?" And there I saw, in the happy, contented young matron, with a bright little boy at her side, one of two sisters, former members of my church and Sunday-school in Maine. The passing years bring many changes, and it is hard to realize that the young people of a decade ago are grown up, many of them with families of their own.

Another call was upon Mrs. Jane R. Barrows, whose father, Owen Stead, died some nine years ago, but whose name is still on the HERALD list. At the age of 78 he wrote an article for the HERALD entitled, "My Golden Wedding with ZION'S HERALD." In this he wrote the following lines:

"Old age shall not forbid me
ZION'S HERALD to read,
When its teachings and preachings
So much I need.
Let old age be green, or let it be dry,
I am bound to read the HERALD until I die."

I met, also, Mrs. Susan Hill, an aunt of Mr. Lippitt, a well preserved lady, who at 76 years of age went last year to California and back alone.

The old Bean Hill Church, now known as Norwich Town, is the mother of all. Nearly a century of Christian achievement is her record, with a long succession of godly men as her pastors and hundreds of redeemed souls as her jewels. Rev. Jerome Greer is the present pastor, living with his little family in a cozy parsonage near by. He also has one of the town appointments — North Main St. Church — which has a valuable property but a numerically feeble membership. Out from the mother wings of the old Bean Hill Church have grown other churches, with varying fortunes, bearing the names: "The Landing," "Bethel," "East Main St.," "The Falls," "Central," "Sachem St.," and "North Main St." Several years ago, however, a union was effected between Sachem St., East Main St., and Central, and the magnificent "Trinity" now stands on the site of the old Central Church. A large and enthusiastic membership, with Dr. Matthias S. Kaufman at their head, are now doing splendid work for God and Methodism.

For many of the foregoing facts I am indebted to the very excellent history of Norwich Methodism by Rev. Edgar F. Clark, an honored member of the New England Southern Conference, once stationed at Norwich.

F. H. MORGAN.

36 Bromfield St., Boston.

Bishop Mallalieu on the Ohio Election

"There are a quarter of a million Methodist voters in the State of Ohio, and they are all opposed to the sale of rum. To them the speech of Secretary Taft, calling for the defeat of Coxism, and by implication the rebuke of Foraker, came with inspiring strength. These good Methodists will be heard from when the election time rolls around."

This statement was made by Bishop Willard F. Mallalieu, of the Methodist Episcopal Church, who is in Washington attending the conference of the Bishops of the church. "I hope the speech of Secretary Taft is the first gun in his campaign for the Republican nomination for the Presidency," he continued. "Personally, I feel with him that there is good hope of rescuing the State from Coxism, and I am convinced the Methodists of the State will give every assistance possible in effecting this desirable end. They will hope that the Foraker influence will disappear with the Cox power, and that it will then be possible for a new Republican party, with cleaner leaders and better morals, to be formed."

"I want to see Herrick defeated, and I hope he will be. The election of Patterson would imply a rebuke to the Republican machine, and not that the voters had abandoned Republican doctrines. The contrary would be the case. It will not help the Republicans to elect a man who is in league with the rum-sellers." — *Boston Globe*.

New England Deaconess Association

The executive committee of the New England Deaconess Association, at its recent quarterly meeting, feeling the great need of pushing to as early completion as possible the new Hospital building, decided that when \$50,000 had been subscribed in good pledges, they would proceed with the work. At this time there was reported \$35,000 in cash and pledges. It is hoped to be able to proceed with the work at an early day, possibly by Jan. 1, 1906, as a number of persons have expressed their purpose to give, and no doubt will state the amount soon. At this meeting nearly the whole committee was present. The personnel of the committee is as follows: President, Dr. W. T. Ferrin; clerk, Mrs. T. C. Watkins; treasurer, H. D. Degen; W. T. Rich, C. C. Bragdon, William M. Flanders, Charles H. J. Kimball, Silas Peirce, J. L. Spaulding, Jr. Of these all but two were present; the action was unanimous, and the members pledged themselves to personal endeavor to secure the \$15,000 as soon as possible.

Prof. Mitchell's Case

Bishops Mallalieu and Goodsell, in order to ward off inquirers, made on Monday the following statement in writing:

"To the reporters:

"We are not at liberty to give out the action of the Bishops in Mitchell case until the action has time to reach the trustees of Boston University.

(Signed)

"W. F. MALLALIEU,
"D. A. GOODELL."



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